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*"For the weapons of our warfare are not carnal, but
mighty through God to the pulling down of strong holds"*

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CHURCH AND CHURCH MEMBERSHIP

EZRA W. PALMER

THREE great achievements stand out in the career of Mary Baker Eddy. The first was the discovery of Christian Science. The second was the production of "Science and Health with Key to the Scriptures." The third was the establishment of The Mother Church.

Christian Scientists generally recognize the imperative value of the first two achievements, but some are not so well grounded on the fact that the third achievement, the organization of The Mother Church, is of vital importance to the Christian Science movement.

Mrs. Eddy may be said to have had two objectives: the first, to grow in spiritual understanding herself. This she did throughout her career, both before and after the discovery of Christian Science. After years of progress she said she still found herself "a willing disciple at the heavenly gate, waiting for the Mind of Christ" (Science and Health, Pref., p. ix). The second objective of our Leader was to make the divine truth revealed to her available to the world.

In "Pulpit and Press" (p. 20) our beloved Leader writes, "From first to last The Mother Church seemed type and shadow of the warfare between the flesh and Spirit, even that shadow whose substance is the divine Spirit, imperatively propelling the greatest moral, physical, civil, and religious reform ever known on earth." This spiritually organized Church is functioning today.

In 1895 Mrs. Eddy gave this re-organized Church the Manual—its definite instructions to be spiritually demonstrated in carrying on the work of The Mother Church. She established *The Christian Science Journal*, the *Christian Science Sentinel*, *The Herald of Christian Science*; and last of all, *The Christian Science Monitor*, which shows the application of Christian Science in human affairs.

In the Old Testament we do not find the word "church"; nevertheless, the great patriarchs and prophets of the Old Testament had a glorious vision of the spiritual Church. Many passages in the Old Testament

proclaim the vision of the spiritual Church—the city of Zion.

In the New Testament the word "church" is frequently used, and it fulfilled an ever-increasing purpose as the mission of Jesus became better understood. Church as a divine idea was first clearly unfolded to human consciousness by our great Exemplar, Christ Jesus. The first mention of church in the New Testament was made by him when he asked his disciples: "But whom say ye that I am?" Peter answered, "Thou art the Christ, the Son of the living God." Then Jesus replied, "And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it" (Matt. 16:15, 16, 18). "In other words," Mrs. Eddy says (*Science and Health*, p. 138), "Jesus purposed founding his society, not on the personal Peter as a mortal, but on the God-power which lay behind Peter's confession of the true Messiah."

Why did not Jesus at first organize his church? The delay was due to the human element. The Master was with his disciples only three brief years, and before his resurrection they were not firmly enough grounded in spiritual understanding to withstand mental opposition. Not until their great Master reappeared—the victor over death and the grave—were their fears allayed, their faith strengthened, their understanding unfolded sufficiently to organize the church. Forty days after the Passover, on the day of Pentecost, the disciples were together in one place. They were just a little band, only one hundred and twenty of them, but they were in one place with one accord. Then, "suddenly there came a sound from heaven as of a rushing

mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance" (Acts 2:2-4). And so in this dramatic setting, with the outpouring of God's spirit upon them, was inaugurated (either on the day of Pentecost or immediately following) the first Christian church.

This was the church which in a comparatively short time planted other churches throughout the then civilized world, thus supplanting the established forms of paganism. This was the church that healed the sick and raised the dead by prayer so frequently that these occurrences occasioned little comment. We, therefore, cannot wonder that Irenaeus, an early Christian father, should have declared, "Where the Church is, there is the Spirit of God, and where the Spirit of God is, there is the Church."

When we turn to the other books of the New Testament we find the church frequently mentioned. The various epistles were written for the most part to the churches. It should be noted, also, that the book of Revelation is partly made up of the messages to the seven churches of Asia.

Consider, then, what Church really is. Is the Church a spiritual idea, or is it a human concept? When faced squarely with this question, the Christian Scientist usually answers that Church is a spiritual idea. Now there are some profound implications back of the simple acknowledgment that Church is a spiritual idea. If Church is a spiritual idea it is God-created, coeternal and co-

existent with Him; and it has a divine mission which everyone should know and utilize. If Church were a human belief, a material concept, it would become obsolete; but being a spiritual idea it can never be outgrown. The individual who does not understand this has not yet had the vision of the Christ, nor the vision of the spiritual Church.

In the Glossary of Science and Health (p. 583) note Mrs. Eddy's definition of "Church." This definition is divided into two paragraphs; the first paragraph defines "Church" as "structure," and the second defines it as "institution." There is a profound unity between the "structure" and the "institution"; and their oneness will be perceived as we put off materialism and gain spirituality.

In the second paragraph Mrs. Eddy says, "The Church is that institution, which affords proof of its utility and is found elevating the race." Is not the whole purpose of The Mother Church and its branches to elevate the race, to lift human thought out of material beliefs to spiritual ideas, to rouse "the dormant understanding"? The grass lies dormant under the spell of winter's cold, but when warmed by the sunshine of spring it reappears in newness of life. So, under the spell of the winter of their discontent, men are dormant mentally, but when the sunshine of divine Science pours in upon their consciousness, they are aroused to newness of life in Christ, aroused from material beliefs to the understanding of spiritual ideas. What is the result? It is "the demonstration of divine Science, thereby casting out devils, or error, and healing the sick" (Science and Health, p. 583).

Spiritual intelligence guided Mrs.

Eddy in providing for both The Mother Church and its branch churches. Christian Scientists today apply for membership, and are accepted as members in both of these churches. Every member has a personal responsibility to The Mother Church and also to his branch church.

Christian Scientists who seek to organize a church have begun a notable journey; they have embarked upon an adventure into the realm of Spirit whose perspective is ever renewed. A Christian Science church is usually started in a community by a few Scientists meeting together in a home; later they go to a hall; then as they grow in spiritual power and in the ability to heal the sick and the sinful, they build a church edifice. The early developments are rich in experiences of joy and gladness. And when the church building is completed they may feel that they can rest upon their laurels for a while. But they cannot do so, however valiantly they have won them!

After the church is fairly launched, Christian Scientists may experience a sense of resistance which they had not previously known, and because of this resistance they may be led to believe that they are having a hard time. Then they perceive that after a church edifice is built and the services begin to leaven human thought in the community, adverse mental currents may begin to operate. In other words, the church is faced with mental opposition. When a church is small, mortal mind may pay little attention to it, but when it becomes a power in the community and begins to draw members from other denominations, then mortal mind becomes stirred up.

It is as true today as it was two thousand years ago, that "the carnal

mind is enmity against God" (Rom. 8:7). Two passages from Mrs. Eddy's writings make the situation clear: "Sin makes deadly thrusts at the Christian Scientist as ritualism and creed are summoned to give place to higher law, but Science will ameliorate mortal malice." "There will be greater mental opposition to the spiritual, scientific meaning of the Scriptures than there has ever been since the Christian era began." (Science and Health, pp. 458, 534.) Unless we are alert, pray without ceasing, and do our mental work faithfully, this mental opposition may hinder our church activities. A dropping off of applications for membership may occur; finances may be affected; and a sense of burden may manifest itself in the church services.

These things need not disturb us, because we have the perfect Science of Mind to protect us. We know how to use the sword of Spirit; we know how to declare the truth and how to silence error. We should face untoward situations calmly, and control them scientifically. This mental work properly done, the church prospers and its activities heal and save.

Not all the tests of our faith come from without. Sometimes we have stirs within our own ranks. Remember that Christian Scientists from all walks of life come together in the Christian Science church, and it is not to be wondered at that human wills may sometimes collide. However, despite our not living up, at all times, to the best of which we are capable, the Christian Science church more nearly exemplifies the brotherhood of man than any other organization on earth.

The Mother Church occasionally receives a letter from a member saying that a branch church is dom-

inated by a clique, or even by a single individual; that human will and not spiritual understanding is in control. When a letter of this kind is received, a letter is written to the member pointing out to him that despite its imperfections the church, nevertheless, is demonstrating in notable degree the line of demarcation between matter and Spirit; that in the church matter is repudiated, and God adored and glorified; that in the church the gospel is preached, "uncontaminated and unfettered by human hypotheses" (*Christian Science Quarterly*, Explanatory Note), which heals and saves men. We need to be more tolerant, more generous, more loving, and to remember that we cannot love God if we do not love our fellow man. Furthermore, we need to prize our heritage of church membership and remember, likewise, the counsel of the great Master, "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God" (Luke 9:62); and also the words in Revelation (3:11), "Hold that fast which thou hast, that no man take thy crown."

The church's mission is to redeem men. Who, then, shall join the church, and when? Mrs. Eddy extends this invitation in "Miscellaneous Writings" (p. 146): "I would gather every reformed mortal that desired to come, into its fold, and counsel and help him to walk in the footsteps of His flock." Let us keep before us the fact that "Church" is defined by our Leader, in part, as "that institution, which affords proof of its utility and is found elevating the race, rousing the dormant understanding from material beliefs to the apprehension of spiritual ideas and the demonstration of divine Science, thereby casting out devils, or error,

and healing the sick" (Science and Health, p. 583).

Christian Scientists do not need to wait until they are perfect before joining the church. They are generally ready for this step if they are relying on Christian Science for healing, and are standing firmly against the arguments of material sense. And they will find in the church a home, and many opportunities for working in our great Cause. In the church we learn self-control, self-restraint; we learn how to distinguish between the arguments of sense and the ideas of Soul; we learn how to work harmoniously with other members for the common good, and to wait patiently for the coming of God's kingdom to the hearts of men. We should study carefully the qualifications for membership in The Mother Church, given in the Manual, Article IV, Sections 1 and 2, and Article VI, Section 2.

Christian Scientists esteem it a joyous duty and privilege to support financially, morally, and spiritually both The Mother Church and the branch church of which they are members. They regularly attend the services, sustain them by their prayers for the congregation, and at proper times give grateful testimonies of their healings, at the Wednesday evening meetings. In the activities of the church they find ample opportunities for helping others, and for growth in grace themselves.

A wise spiritual discernment should be used in passing upon applications for membership. While a branch church may be too exacting in its requirements of applicants for membership, yet it should always be alert and watchful. Asked why they have waited, applicants sometimes say they thought they were not

ready, not good enough, or that they feared an examination.

The Mother Church does not knowingly accept applicants who use alcohol or tobacco. There is ample evidence of the correctness of this position in Mrs. Eddy's writings. On page 114 of Miscellany she says, "Christian Science teaches: Owe no man; be temperate; abstain from alcohol and tobacco." Unquestionably, alcohol and tobacco are evils which darken the consciousness of those who indulge in them. There is a whispering argument that their indulgence is of little importance, and that greater evils should be disposed of first; but we must begin with demonstrations of control over the so-called lesser ills. The appetite for alcohol and tobacco opens the door to other suggestions of mortal thought, and leads away from the Christ. A Christian Scientist who uses tobacco or alcohol may hesitate to pay the price for greater spirituality. The argument of the adversary is that he cannot pay the price to gain spirituality. But we must exchange "the objects of sense for the ideas of Soul" (Science and Health, p. 269). To do this requires self-renunciation.

The Manual admonishes every member to defend himself daily against aggressive mental suggestion. (See Article VIII, Section 6.) Now, what is an aggressive mental suggestion? An aggressive mental suggestion is the *modus operandi* of mortal mind; it is the voice of mortal mind; it is the way mortal mind talks. Every argument put forth by mortal mind is a mental suggestion. Every thought that does not have God for its origin is a mental suggestion, some suggestions being, however, more aggressive than

others. We must be alert to keep the door of our consciousness closed when evil suggestions knock.

The voice of animal magnetism may, in belief, talk to us, but in reality there is but one voice for us to hear—that is the voice of the Christ. In the tenth chapter of John, Christ Jesus points out the difference between the voice of the stranger and the voice of the shepherd. He says that his followers do not know the voice of the stranger, but they know the voice of the shepherd and follow him. The voice of the stranger is the voice of suggestion; the voice of the shepherd is that of Christ.

Christian Scientists know how to deny error and affirm Truth, and in their denials they include aggressive mental suggestion. When specific suggestions present themselves at the door of our consciousness, they should be vigorously excluded. We should bar the door of our consciousness against all ills, thus refusing audience to aggressive mental suggestions. Silence them! Then God's angels, holy thoughts, will come to our waiting thought and minister unto us—healing us.

Healing the sick is of paramount importance. Every Christian Scientist should heal the sick. The Pharisees and Sadducees were noisy and arrogant in opposition to the truths the Master taught, but when he healed the sick they were confounded. They had nothing to say when confronted by the healing which flowed from his spiritual power. The Apostle James said, "Faith, if it hath not works, is dead" (James 2:17). Our professions of loyalty to Christian Science must be proved by healing works. Sickness and sin are lions in our path which must be destroyed in order to gain

the holy city. Healing the sick stops the mouth of the scoffer; and they who come to scoff sometimes remain to pray. When the call comes at the midnight hour to silence fear and anguish, we must be ready and waiting, as were the five virgins who kept their lights burning.

A Christian Science church needs to give loyal support to our Christian Science lectures. These lectures present the facts of Christian Science simply and forcibly, so that they may win the hearts of the hearers and dispel the opposition of the human mind. Christian Science lectures make friends of the public; and we need the friendship of the public.

The Reading Room is a haven of rest and an outpost of Christian Science in our cities. Here come the discouraged seekers for health and peace, and here for perhaps the first time they find the calm and harmony of the eternal Christ, Truth. Here they learn to love and rely upon Christian Science; and from the Reading Room they go to the church, and later apply for membership, becoming earnest and devoted members. The church that loyally supports its Reading Room is providing for its future prosperity, and for the prosperity of the Cause. We should cherish our Reading Rooms!

The Christian Science periodicals are our winged messengers, carrying the gospel of divine metaphysics and its application to human needs far and wide throughout the earth. These messengers heal the sick, comfort the desolate, calm the worried heart, and bring joy to the stricken. Their clear messages lift the gloom from human consciousness, and bring to us gleams of divine reality, which never fade. Our *Monitor*, our *Sentinel*, our *Journal*, our *Herald*—these are our

welcome guests daily, weekly, and monthly down through the years. We subscribe for them when we are able to do so; we read them; and as the spiritual truth they contain is applied, our lives are made sweeter and lovelier. We distribute the periodicals to others, that the truths they so freely set forth may bless humanity. And we do not fail to be grateful to the editors who prepare our periodicals so ably and accurately.

A vital activity of the church is the Sunday school. Children need the strong impress of Christian Science upon their thought while they are innocent, pure, and receptive. Young people should be admitted to our churches from the Sunday school as soon as they are ready for the step. They should not be sent away from the Sunday school and exposed to the buffeting of the world without the opportunity to join The Mother Church and its branches. All honor

to those faithful teachers who teach the children in our Sunday schools.

Let us not overlook the faithful services of the Board of Directors of The Mother Church, who are charged, by the Manual, with the grave responsibility of carrying on the business of our great movement. Down through the years their high ideals, their devotion, their faithfulness and wisdom, have enabled them to carry on wisely and successfully the duties assigned to them. In "Miscellaneous Writings" (p. 126) Mrs. Eddy says, "Perhaps our church is not yet quite sensible of what we owe to the strength, meekness, honesty, and obedience of the Christian Science Board of Directors." Let us as members uphold the hands of our Directors. By their reliance on divine Principle they are guiding our Cause safely, and they need our support to continue to do so throughout the years to come.

COUNSEL

SYDNEY KING RUSSELL

TREAD softly in this house of prayer
And let the heart, at last aware
Of Spirit's presence, humbly kneel;
Let holy visions cleanse and heal
The weary sense, until thou rise,
Peaceful and penitent and wise.
Let understanding bless the heart,
And let the Comforter impart
The consciousness of Life divine,
Forever folding thee and thine.

Thus shall the living Church be known,
No temporal house of wood and stone,
But His own temple that shall stand
A beacon in the promised land;
Thus shall be proved the power and might
Of Truth, before whose searching light
The hosts of error flee away
Till Love holds everlasting sway.

THE PRIMAL ORDER

BLANCHE HERSEY HOGUE

CHRISTIAN SCIENCE lifts the curtain upon the primal order of the universe. It unveils the truth concerning God and His entire creation, revealing God as Spirit, and all that He makes as spiritual. To the material senses, man and his environment appear to be material and perishable. To illumined spiritual understanding, however, understanding gained through the revelation of Christian Science, the real creation is seen to be spiritual, indestructible, coexisting with and held within the divine Mind, whence it emanates.

Instructed by Christian Science, thought turns from materiality with its claim to be the creation of God, to the recognition of the spiritual universe, which does truly image forth God. The fundamental teaching of Christian Science makes a distinct cleavage between the counterfeit sense of creation as matter, and the true spiritual creation about which the material senses put forth a confused and mistaken concept. In the light of this revelation, the real, spiritual man in God's likeness and the real universe are seen to be as immortal now as they ever will be. They coexist with God eternally, as the ideas of divine Mind. Immortality is discerned to be the true nature and estate of both man and the universe, now and forever. The primal order of true existence is thus revealed.

Into this celestial order, no discord of material belief can intrude. To divine order, disorder is non-existent. Man and the universe, as God knows and holds them, exemplify infinite order, law, harmony. In humility all things move, obeying

heavenly direction. On page 91 of "Science and Health with Key to the Scriptures" Mrs. Eddy has written: "The Revelator tells us of 'a new heaven and a new earth.' Have you ever pictured this heaven and earth, inhabited by beings under the control of supreme wisdom?"

Recognizing, through revelation, the earth as a spiritual idea, divinely controlled, we see God's law moving infinitely and maintaining true order, balance, and relationship throughout the universe. Divine law, operating without resistance, is order itself. For example, numbers in their countless relationships, capable of changing combinations up to and through the infinite calculus, move in uncontested order. They act in obedience to basic law, never at any point encroaching upon one another, each in its appointed station and relationship, functioning rightly in accordance with the science of numbers. The stars in their courses, also uncontending, every one moving in its own stately orbit, in fulfillment of its own part in the one great order, go their appointed way in the harmony of the whole, giving a hint of the real spiritual universe of ideas. Thus we glimpse the joy, the beauty, the perfection, and the continuance of the spiritual universe under the mandate of divine Principle. Scriptural figures of the balancing of the clouds, the singing together of the morning stars, the un-failing motions of the ordinances of heaven, all testify of divine equations far beyond the ordering of mortals.

So the spiritual man and universe, the real and only truly existent man and universe, carry on their spiritual

activity in the primal order of divine Science. God's ideas, moving logically in infinite order, all express the goodness of God to one another. The man God knows as His likeness is gloriously kind, superlatively good, richly meek. He expresses and reflects the divine nature. All divine ideas move in celestial grooves, in the ways of justice, wisdom, beauty, holiness. The real man carries out his perfect destiny amidst showers of blessings. Spiritual relationships inevitably act as right equations, individual identity fitting into infinite spiritual perfection—this because the divine order, fulfilled, is heaven.

In the primal order of the universe, mortal self with its outcries is never heard. Divine Love is everywhere present with its full sum of bliss. In the primal order of Spirit there is no dragging material body to be burdened, limited, weary, ailing, or aging. There is in the primal order neither mortal mind nor body to array itself against the infinite. There is, rather, the understanding of the one Mind as the ever-present God, and the knowledge that the one true existence or embodiment is spiritual activity, reflection of divine Mind, unlimited, unconfined, yet always individualized as distinct identity—the real man, abiding within the ordinances of God.

To the student of the Scriptures and of the Christian Science textbook, the truth concerning real being appears as revelation. Accepting it as the fact of being, what is he then to do about it?

Not all at once, nor in the ways of human ease, can he prove the whole truth of being. But little by little, as he disciplines mortal selfhood and lifts his thought into spiritual reality, he finds satisfying evi-

dence of divine help. He proves that in spiritual relationship and activity there is no obstruction, depletion, frustration, or pressure; no loss, or lack, or disappointment. In the measure of his fidelity to the spiritual idea he sees these negations ruled out of his present experience. And in that same measure he finds joy responding to joy, happiness kindling happiness, laughter multiplying laughter. To him the morning can indeed be "dew-pearled," the noonday glorious, the evening filled with peace. To him the primal order of the universe is unfolded, the mandate of God appears. These benedictions come upon him because he is ceasing to regard himself as a struggling mortal, and is finding his spiritual selfhood as a divine idea in the great system of ideas which constitutes the spiritual universe. Thus through Christian Science healing, the facts of heaven displace the seeming disorder of earth.

A satisfying view of the order of the universe, and the rule for coming consciously into its joy and safety, is found on page 424 of the Christian Science textbook. There the rule stands squarely: "We must leave the mortal basis of belief and unite with the one Mind, in order to change the notion of chance to the proper sense of God's unerring direction and thus bring out harmony."

He who truly obeys that rule is thereby brought into the divine order of the universe. Uniting with the one Mind, he cannot stay in danger because he is coming into the realm of safety. He cannot linger in sickness, for he is finding the way of health. He cannot remain in lack or limitation, since he is beholding the order of abundance. He cannot see death as real, because he is awakening to

the ordinances of eternal Life. He no longer believes in a dreamland of material sense. More and more he realizes and proves that as a son of God he lives in the glorious ordering of God.

Whittier has written:

Drop Thy still dews of quietness,
Till all our strivings cease;
Take from us now the strain and stress,
And let our ordered lives confess
The beauty of Thy peace.

He who demonstrates in daily life the right equations of spiritually ordered existence, finds rest and joy in his own spiritual thinking: not pleasure in himself, not complacency in self-righteousness, but delight "in the Lord," because he is reflecting the Mind which is God. Finding his true selfhood, the likeness and image of God, he must logically delight in the divine nature. This is as simple as heaven is simple. He who awakes to this reality of spiritual being is satisfied in the affluence of the divine Love which he is learning to reflect and to express. He depends less and less upon external stimulant and diversion. He is poised in his spiritual home.

The Christian Scientist, realizing these sublime facts, helps not only himself, but the world. His attitude of prayer and treatment, his knowledge that man and his environment are celestial, must include all mankind. Concerning the city in which he resides, the world in which he is interested, he must lift his thought to know the truth. What mortals see as a material city and as a torn and unhappy world are but mistaken material concepts. Divine ideas are ever going about their lovely business of good will and infinite happiness, by reason of their mutual reflection of divine Mind. To know this fact of

real being is to have the vision of true brotherhood. To cling to it as divine fact is to pray aright.

Acknowledging God's obedient ideas, moving in the order of heaven and carrying out His will, means that no sin or sickness, no crime or disaster, nothing material, can be acknowledged as real. To embrace all humanity in our understanding of divine Love, and to know the whole world as God knows it, through enlightened prayer, is to help all national and international questions. No one can measure how much his love and devotion may help to raise the world toward the realization of the true existence that God orders and maintains. But he can at least make his priceless contribution to the need of the world by lifting his own thought above the testimony of the physical senses and resting it in the reflection of spiritual good, in the understanding which carries forward the full power of God to save and to heal.

What the activities and relationships of the spiritual man and universe may be, no one can at present actually know in their entirety. But all can know that their nature reflects Love. All can know also that the order of the real can be claimed and appropriated for present use through the qualities which show forth Love: honesty, purity, selfless affection. Pure desire for acquaintance with Spirit must bring thought into accord with the things of Spirit.

On page 135 of the Christian Science textbook it is written, "The miracle introduces no disorder, but unfolds the primal order, establishing the Science of God's unchangeable law."

Christ Jesus said, "Blessed are the pure in heart: for they shall see God."

MIND'S INFINITE PROVISION

JOHN S. SAMMONS

ON many occasions students of Christian Science seeking deliverance from a situation that seemed inadequate or incomplete, have found comfort and guidance in the statement of our Leader, Mary Baker Eddy, given on page 307 of her work "Miscellaneous Writings": "God gives you His spiritual ideas, and in turn, they give you daily supplies. Never ask for to-morrow: it is enough that divine Love is an ever-present help; and if you wait, never doubting, you will have all you need every moment."

Spiritual ideas are the wellsprings of Christian Science practice, where the method is always spiritually mental. To awaken from the dream of mortal existence should be our true objective. The Psalmist wrote, "I shall be satisfied, when I awake, with thy likeness." Awakened thought includes a keen sense of spiritual values, an ability to distinguish between the true and the false, to reject the spurious, and accept and express those spiritual ideas which God gives us, and of which our Leader states that in turn they give us daily supplies. Since true ideas emanate only from the one source, divine Mind, it follows that it is divine Mind which provides for and protects its idea, or reflection, man.

In the Bible there are given many instances where thought was spiritually awakened, instances which serve to illustrate the operation of Mind's law of provision and protection. Moses brought forth water from the rock to satisfy the people's thirst (Exodus 17:6). Elijah was fed by the ravens at the brook Cherith (I Kings 17:6). The demoniac was

healed and clothed (Mark 5:15). And on a certain occasion Jesus directed Peter to take the tax money from a fish's mouth (Matthew 17:27). These are outstanding examples of God's provision for human needs. Today, students of Christian Science are finding numerous conclusive proofs that God can set for them "a table in the wilderness."

An experience is related of a young girl who was going through a period of great financial stringency. Upon awakening one morning she resolved to be more thoughtful, more considerate, that day; in short, to substitute for the limited finite sense of things, the spiritual ideas or qualities of infinite Love. She was early put to the test by a request to walk to a store on an errand for a member of the family. The day was very hot and the prospect of a long walk was not a pleasant one, but, with her high resolve before her, she acceded to the request. Stopping in the hallway to pick up something to shade her from the sun, she found nothing but an old, discarded parasol. She took it, however, opened it, and out dropped a purse containing a sum of money that had been lost by her for months.

To one unacquainted with Christian Science, the foregoing experience might appear to be a mere coincidence. To those, however, who have had numbers of similar experiences, as a result of their conscious endeavor to express good, there comes the assurance that they are leaving behind the indirection of mortal belief and entering into the realm of spiritual law.

Mind is universal in its expression; hence the ideas and qualities of Mind

are always present. Our experience is a question of consciousness, of thinking. We read in Proverbs, "As he thinketh in his heart, so is he." As spiritual ideas are accepted into our consciousness and expressed, their effect is made manifest in our experience, perhaps in improved circumstances. Thus does God give us daily supplies through right thinking.

A careful consideration of the example given above and of the Bible incidents cited, shows that what took place in each instance was a change of thought. That was the real demonstration. The change in apparent material circumstances was but the outward evidence of the spiritual awakening. There is nothing in our Leader's writings to warrant the belief that Christian Science is an instrument for the demonstration of matter in any guise. The demonstration consists in proving the ever-operative nature of God's law.

To trust in Mind's supremacy to continue its unfailing guidance and provision, and then go forward from where we are with what we have, is Love's way. Fear of using or failure to use that which is already available, frequently serves to obscure the good

we are eagerly striving to prove. Mrs. Eddy has written on page 323 of the Christian Science textbook, "Science and Health with Key to the Scriptures": "In order to apprehend more, we must put into practice what we already know." It is interesting to note that the accompanying marginal heading to this statement reads, "Need and supply."

There is but one God and one reflection of God—man and the universe. This reflection is complete and perfect. Man, possessing by reflection the qualities of infinite Mind, is never lacking in anything. He is not deficient in activity; he does not lack a place in which to be active; nor is he denied the reward which is inseparable from right activity. He does not lack health, vigor, strength, or anything necessary to his harmony and completeness. He has perfect security, peace, happiness, and freedom. He is not deficient in understanding, wisdom, or intelligence. In this spiritual concept of man and the universe as divine reflection, there is never any lack. Thus, Mind's complete provision for its idea, man, is seen as the established order of being.

BENEVOLENCE

LETA DEXTER OWEN

THROUGH Love's benevolence we wake to know
 God's saving presence, power, and purity,
 And see the Christ, Truth, heal—as long ago—
 With like compassion and sincerity.
 May all mankind share in this gift anew,
 And climb the pathway up His holy hill—
 To glimpse the clearer, higher, Christlike view
 That heals, inspires, and conquers human will.
 Then ever rising meekly in the light
 To end the bondage of all mortal sense,
 We find a world redeemed by wisdom's might
 Through loving patience and benevolence.

"A PRESENT POSSIBILITY"

INEZ FIELD DAMON

WHEN God revealed Himself to Moses as "I AM THAT I AM," there was established the fact of His omnipotence.

We learn in Christian Science that man coexists with God, that man is the reflection of God, infinite divine Mind. Thus it is the forever fact that man, as God's idea, exists in omnipresent Mind.

Mortal mind would have us think in terms of the past or of the future. If we bring dark pictures of past miseries into our present thinking, are we not then making present realities of them? If we admit into our present thinking dreary forebodings of the future, are we not then making them a part of our present consciousness?

Christ Jesus said, "I am the resurrection, and the life," and, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." Christians of all times have caught clear visions of the ever-present Christ, Truth. Paul said, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." He also said, "Behold, now is the accepted time; behold, now is the day of salvation."

Mary Baker Eddy, the Discoverer and Founder of Christian Science, says on page 12 of "The First Church of Christ, Scientist, and Miscellany," "We own no past, no future, we possess only *now*." On page 583 of the Christian Science textbook, "Science and Health with Key to the Scriptures," she defines "Christ" as, "The divine manifestation of God, which comes to the flesh to destroy

incarnate error." We do not have to wait for God to be with us, for all of God is everywhere all the time. Roused by these absolute statements, how can we ever be lulled into the expectancy of a slow or an incomplete healing? The possibility of any spot or moment outside the infinity of God, where His complete presence is not instantly available, is unthinkable. When we reach out to God, Truth, with an honest, earnest, grateful prayer of acknowledgment of His allness, no passing of time is necessary for us to come into a measurable realization of His omnipotence and omnipresence.

No amount of erroneous thinking can ever change a spiritual fact, nor can the tenacity or multiplicity of such thinking make it true or give it power. God does not share His causative power with any phase of error. For many generations the human belief persisted that the earth was flat, but this never for an instant affected the fact that it is round. So, the human belief that one is sick can never for an instant affect the spiritual fact that, in reality, he is well. Neither can the belief, however persistent, that error exists, affect the fact that only Truth exists, and that error is but a supposition. In reality, there is only one power—Truth. There can be no mingling of such opposites as understanding and superstition, light and darkness, Truth and error, for where understanding is there can be no superstition; where light is, no darkness; where Truth is, no error. Therefore, no passing of time is required to discover the blessing we need. Truth "is," not "will be," the victor.

In the story of Genesis it is related that "whatsoever Adam called every living creature, that was the name thereof." Adam, error, still names and classifies its own beliefs. Some diseases are labeled "serious," some "incurable" or "chronic," while others are considered to mean a temporary discomfort of little significance. Why should we not accept the fact that Truth destroys the former as readily as the latter? What difference, whether a room has been in darkness for years, or in shadow for a few moments? Does not the sunlight flood it in the one case as readily and as thoroughly as in the other? No one would think it more difficult for light to dispel darkness than shadow.

In like manner the belief that the healing of a so-called "serious" error must necessarily be a slow process extending into the future, is destroyed by the glorious fact of God's omnipresence and omnipotence. To pursue the illustration further: as we ourselves have nothing to do with the operation of the light in its dispelling of the darkness, so we have nothing to do with the operation of Truth as it destroys error. Truth is self-operative. All we have to do, or can do, is to see, where error seems to mortal sense to be, only self-operative, self-sustaining, self-conscious Truth—Truth to be acknowledged, affirmed, and adored.

Should someone, awaiting the realization of his healing, be tempted to cry, What is the error that is holding me? let him know that the only thing that can even seem to hold him in bondage is the erroneous belief that there is something which can do so. Neither let him waste any precious moments in asking, Why am I in this condition? Rightly to seek the "why" of error is to seek the

truth which reverses the lie. Should one attempt to take a bit of darkness to the light to examine it, behold, there would be no darkness, only light. In like manner should one bring error to Truth to examine it; one would find there is no error, only Truth. All that really is, is Truth. Every moment wasted in a futile quest for the cause relating to discord should be spent, rather, in affirming the truth and in rejoicing in it. Although human thought may seem to require time for its slow awakening to spiritual fact, let us be comforted in knowing that during every moment of this period, Truth is functioning perfectly, through immutable law, in behalf of spiritual good. And it is heartening to remember that there is never a power to enforce evil. Spiritual law alone is enforced by the power of Almighty God.

In the course of our spiritual unfoldment, it is sometimes well for us to consider the relation which our demonstration holds to the revelation of Truth. As the student of geometry signs "Q. E. D." to his proven problem, so we are ready for advancing steps in our understanding of Truth as we use what we already know in demonstration. Doing this, we find ourselves knowing more of Truth. Such knowing is accompanied by demonstration. It may be helpful to ask ourselves at times, Am I knowing that Christian Science heals today?

To grasp the presentness of Truth is to perceive, in some measure, the presentness of eternity. Our solving of the problem of being in Christian Science is a process going on in a present eternity, wherein are no material boundaries of birth and death. We are building for eternity, and it is a glorious adventure. To

bring the solving of our problems to the focal point of absolute present reality, perfect God and perfect man, is to invigorate our demonstration, to glorify and exalt our human experience.

John said, "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea." Referring to this revelation, Mrs. Eddy says (*ibid.*, p. 573),

"This is Scriptural authority for concluding that such a recognition of being is, and has been, possible to men in this present state of existence,—that we can become conscious, here and now, of a cessation of death, sorrow, and pain." And she adds: "When you read this, remember Jesus' words, 'The kingdom of God is within you.' This spiritual consciousness is therefore a present possibility."

"BUT IF THE SALT HAVE LOST HIS SAVOUR"

NORRIS RADCLIFFE FILL

THE Judaic religion consisted, in large measure, of rites and dogma, material offerings and sacrifices. Through the acceptance of material sense evidence as real and the confusion resulting therefrom, the Hebrews accepted some false concepts of God which deprived them of the fruits of true religion.

Prophet and seer proclaimed the coming of a new era, in which mankind would be governed by a new understanding of Truth, an era in which the light would shine in darkness, and of which light there would be no end. Christ Jesus, in the three years of his ministry, was a witness of this light and, by parable and miracle, taught and demonstrated the omnipotence, omnipresence, and omniscience of God, with whom he acknowledged eternal sonship.

From the record of his ministry it is easily seen that Jesus' time and thought were dedicated to the bringing forth of the proofs of his understanding of God, whom he revealed. His work by no means stopped with his telling of the nature or characteristics of God, whom he proclaimed. Nor did his promises reserve for some future date the benefits of his

religion. Rather did he prove before the doubting scribe, Pharisee, and multitude its practical value, by healing various phases of mortal discord. Through his understanding of man's relationship with the Father, he proclaimed and proved a present-day salvation from every ill to which material sense claims that mortals are heir. What true student of the Scriptures could doubt that his teaching and healing established a dispensation of Truth which was to extend to all mankind throughout all time?

Jesus designated his true followers "the salt of the earth," and asked, "But if the salt have lost his savour, wherewith shall it be salted?" With his usual aptitude, he referred in his metaphor to an article which was indispensable to the daily food of the people, and which symbolically stood for preservation, purity, and permanence. He told them, in words they so well understood, to preserve his teaching with purity and faithfulness. He insisted that his disciples bring forth the fruits of their understanding in healing all manner of disease and sin. And no less is required of those who, today, have enlisted in the cause of Christianity.

In the last chapter of the Gospel of Mark are the Master's final instructions to those to whom he entrusted the carrying on of his divine commission. Let us remember that he had proved, in a hostile and doubting world, the power of Love to overcome every false sense of human limitation. He had proved beyond cavil the power of Truth to heal all manner of sickness, every false belief, and had overcome death for himself and others. His earthly mission was finished. He had shown beyond peradventure of doubt that a present knowledge of his Father and himself was life eternal, and that this state of spiritual harmony is a present possibility. Hear his definite command to those who had witnessed the grandeur of his mighty ministry: "Go ye into all the world, and preach the gospel," and, "These signs shall follow them that believe; . . . they shall lay hands on the sick, and they shall recover."

This command, ringing down the centuries for nearly two thousand years, had been misunderstood, neglected, or set aside by false theology until one appeared who, through spiritual vision, love for mankind, true humility, and moral courage, again lifted on high the banner of practical Christianity; one who for a period stood alone, and proclaimed anew to a troubled world the living Christ, Truth, as ready to meet and master all the problems that beset mankind. This one, Mary Baker Eddy, has indeed restored to us primitive Christianity, healing the sick and sinning, comforting the sorrowing, feeding the hungry, yea, overcoming the belief of death.

Following the Master's teaching, the Discoverer and Founder of Christian Science has been insistent that our works attest our understanding,

that the salt lose not its savor; that purity and fidelity be the measure of progress; that all the instrumentalities of our movement be used in the working out in life practice of those things entrusted to the adherents of Christianity, as it was taught by Christ Jesus and re-established by her in our age.

Christian Scientists rejoice that, through some awakening on the part of the general public, there is less outward opposition to the teaching of this religion. Most opposition in its earlier history was the result of misunderstanding, or the prejudice of conservative thought against any radical change. This opposition would not have attended the establishment of a new sect differing only in nonessentials from the religions of our day. Much of this criticism was directed at Christian Science because it included the practice of physical healing through a method other than that commonly accepted. Less generally now is Science looked upon mainly as a remedial agent, or as a movement for those only who are affected with some physical disability.

It might be well here to recall our Leader's words in this particular. On page 150 of "Science and Health with Key to the Scriptures" she writes: "The mission of Christian Science now, as in the time of its earlier demonstration, is not primarily one of physical healing. Now, as then, signs and wonders are wrought in the metaphysical healing of physical disease; but these signs are only to demonstrate its divine origin,—to attest the reality of the higher mission of the Christ-power to take away the sins of the world."

When one begins to comprehend and apply the teachings of Christian Science, sees to some extent how clearly thought is related to bodily

conditions, one begins to grasp the impossibility of separating the healing of physical ills from the improved conditions of thought that the practice of this religion accomplishes. It becomes apparent that physical healing is inevitable; that it is a result, but not the sole end, of Christian Science.

For about three hundred years the healing of physical ills was practiced in primitive Christianity. The element of spiritual healing gradually fell into disuse through the subtle arguments of impersonal evil, coming in the guise of apathy, indifference, and the mesmeric influence of materiality, offering happiness in the supposititious realm of matter.

In a recent *Christian Science Sentinel* (May 16, 1936) was printed an excerpt from a letter written by Mrs. Eddy, which read in part as follows: "What you and all students need most to advance their growth is practice, healing the sick." Is it not as though we were again hearing the gentle

admonition, "Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted?" In our periodicals and at our Wednesday evening meetings many testimonies of healing are given, showing that Christian Science is today meeting the needs of those who turn to its teachings. The joyous gratitude expressed for relief from pain and forms of physical and mental bondage, offers inspiration to each loyal student to strive for purity in his daily living, so that he may be instant in his denial of error, and so convinced of the reality of good as to do the works enjoined on all by the Founder of Christianity. Thus shall we prove that our salt has not lost its savor.

As spiritual healing increases, humanity will more and more be freed from bondage, being awakened to its true inheritance of health, joy, and contentment, which now is and always has been the possession of man as God's perfect child.

DAWN

MARY ANN WILLIAMS

I WAKEN from my dream of night,
To find Love ever near;
When all around is calm and still,
Love's hand is with me here.
All sense of doubt and fear departs,
As in Love's light I see
The radiance of a risen dawn—
Love's glory shines on me.

The murky shadows, dark and cold,
Dissolve in Love's warm glow;
The cares of yesterday are gone,
In Love, all good I know.
I wake to hear Love's gentle voice;
I listen to Love's call;
My heart is glad, I sing, rejoice—
I know that Love is All!

CHANGING BELIEFS, AND CHANGELESS UNDERSTANDING

ELEANORA B. CARR

IT must be abundantly clear to any sincere student of Mrs. Eddy's writings that the changes which constantly occur in human life and in the material universe take place only in the orbit of erroneous belief, and not within the realm of reality, in the kingdom of God. Does not Mrs. Eddy say in "Science and Health with Key to the Scriptures" (p. 96), "Belief is changeable, but spiritual understanding is changeless"?

In the domain of belief there are what might be termed good and bad changes; changes which make for improvement, and others which are definitely retrograde. We can all think of changes taking place in the mortal body, in the human character, in the body politic of nations, in organizations of whatever nature, in the material universe, and so on. In every phase of human existence changes for better or for worse take place continually, as human thought responds to influences divine or human, spiritual or material.

The Christian Science church, according to our present state of development, is largely engaged in changing, or healing, the ills of mortal mind, through convincing sufferers that their sick, sinful, or unhappy beliefs are illusions, and that they can cast them out of their lives by accepting the truth of God's changeless goodness, and understanding that "man is the expression of God's being" as Christian Science teaches (*ibid.*, p. 470).

In the realm of reality, of course, man does not change, being as perfect as his creator; but mortals have to prove or demonstrate this

step by step, and here they find the Christian Science church an indispensable guide, for in their footsteps from sense to Soul their pathway may be beset by formidable mental obstructions in different guises, and the Church of Christ, Scientist, offers protection against these.

Men need much spiritual vision in order that their human standpoints may change and their more difficult beliefs yield to the leaven of Spirit. This is the leaven which Mrs. Eddy tells us will change the whole lump of human thought, entrenched in its most ancient strongholds of science, theology, and medicine, even as Jesus taught in the parable of the woman who leavened her meal "till the whole was leavened."

The Bible stories show that from very early times men were changed when a spiritual idea touched them, leavening their outlook on life. We read of Abram's name being changed to Abraham as his nature was purified and his mission made clearer to him. The name of Jacob was changed to Israel after that tremendous experience of wrestling, which unmistakably changed the nature of the man. The name of Saul was changed to Paul; and there was a physical change accompanying the sudden and complete change in his character and endeavor.

And so as in the past, in the present also, where the light of divine Love reaches men, there occur these inevitable and desirable changes, both physical and moral. Many of these are put on record in the pages of the Christian Science periodicals, where is published a

constant stream of valuable evidence testifying to healing through Christian Science. "I saw many changes in my general way of thinking," wrote someone recently in a *Sentinel*, going on to show how physical healing was the natural outcome of this needed change of thought.

But, someone may say, why does not this always happen? He may even cite cases where Christian Science has been tried, where Mrs. Eddy's writings and the literature have been read, and yet healing has not become apparent.

These afflicted ones may possess Christian and consecrated characters; they may be devoting their time to activities connected with the Christian Science organization; they and their friends may be quite unaware of any specific need for change of thought, and yet the need is there. It may evidence itself in some error which does not yield, and which, if not aggressive, tends to become chronic, and causes one to slide into a kind of unconscious acquiescence in an abnormal physical condition.

Should anyone find himself in such a dilemma, let him ask himself whether he realizes that a radical change of thought is needed, or whether he has fallen into a mental groove, a stereotyped way of thinking that beats along in an accustomed track, instead of letting divine Love lead him into green pastures, into new ways of thinking, where mental fetters fall and freedom reigns. Is he patiently and persistently declaring that there is no power in mortal mind which can prevent a desirable change of thought? It may not seem easy, however, to give up some cherished habit or characteristic, held so long and fast that it seems to be part of the human selfhood. There may be a

false belief held unconsciously in the recesses of thought, perhaps through belief in heredity, or false education.

Mortal mind resists yielding to certain changes, and Christian Scientists will do well to counter this opposition definitely and energetically, for they know that Christian Science has given them the ability to change both consciousness and evidence, mortal mind being impotent to frustrate this healing power. They are entitled to claim as theirs the process which Mrs. Eddy thus describes in *Science and Health* (p. 442): "When Christ changes a belief of sin or sickness into a better belief, then belief melts into spiritual understanding, and sin, disease, and death disappear."

Mrs. Eddy has stated, explained, and made available through her writings the actual Science, or true knowledge, of divine Principle. She saw, as Jesus had seen, "Satan as lightning fall from heaven"—that vivid vision of error's dethronement from power in human belief—and she demonstrated in every possible way that Christian Science is a practical revelation of God as the only power and presence.

The occasion which inspired Jesus' remarkable exclamation was the joyful return of his disciples, who told him of their success in disproving the material evidence of evil, thus exemplifying the presence and continuity of the Christ-idea in human consciousness, and confirming Jesus' sacred mission and purpose. That he felt confident his work was immortal is indicated by his solemn prophecy, "Heaven and earth shall pass away, but my words shall not pass away."

It was the same exalted purpose that led Mrs. Eddy to make her supreme achievement in recording the

Science of Mind, and making it practical and demonstrable for future ages. She also felt assured that she had accomplished this sacred ambition and aim, when she wrote in *Science and Health* (p. 110), "The

Science and truth therein will forever remain to be discerned and demonstrated." Our Leader knew, and her Church has already proved, that the Principle she has revealed is unchanging, eternal divine Love.

MEETING HUMAN NEEDS

LESTER B. MCCOUN

CHRISTIAN SCIENCE reveals that all needs are met by divine Love alone, and that the law of Love cannot possibly be reversed. This means that divine Love alone performs this service, and that it is futile to look to any other cause for good. It means that God's provision for all His children is eternally present, and that we cannot be restrained from turning our thoughts to where His unfailing care may be seen and demonstrated. It means also that every possible need already is met, since God's work is done.

This religion shows that mortals misinterpret God's loving care and their real needs, because they believe existence to be material, instead of seeing that it is spiritual.

Christian Science treatment always begins from a fixed spiritual premise. It always rests on the sure foundation of the truth about God and man. Of Christ Jesus, Mary Baker Eddy writes in *"Science and Health with Key to the Scriptures"* (p. 26), "His mission was to reveal the Science of celestial being, to prove what God is and what He does for man." In feeding the multitudes and overcoming sin, disease, and death, the primary purpose of Jesus doubtless was to reveal to receptive thought the truth about the unchanging, eternal Principle of all real being, and the truth about man in God's image.

On this sure basis the Christian Scientist is equipped to know the unreality of the phenomena of material sense, that false sense which denies God and what He does for man. They know also that the dream of unmet human needs is the direct opposite of the good which God has forever established throughout His perfect, spiritual creation.

Either there is a self-existent, self-expressed, infinite, creative intelligence, which does for us now all that the Bible and Mrs. Eddy's writings declare it does, or there is no basis for our faith that eventually good will triumph over evil. There is present in human consciousness, planted there by divine Mind, the assurance that all that is unlike God will sometime permanently disappear and peace will abide. Christian Science treatment thus commences with self-evident truth.

There is enough of true vision with us now for us to see that the only substance of our human experience is the spiritual good we express. If honesty, love, justice, mercy, and all other admittedly spiritual qualities had depended on materiality for preservation, what must have happened to them long ago? But since there is one eternally self-existent Being, in and by whom all spirituality is forever preserved, it follows that the self-preserving nature of this divine Being,

Love, which is constantly reflected by man in God's image, always meets the needs of all of God's children.

Wrong thinking may argue as follows: "I see the theory of Christian Science, and I admit that it is probably correct when applied to dimly seen spiritual reality. But what I am concerned about is my temporal material existence and its needs. How can I transform spiritual ideas into material supplies, thereby applying this Science in human affairs?" Christian Science answers that, scientifically speaking, there is no temporal material existence, but only the human belief in it. It states that real existence is eternal, spiritual, and is at no time and in no manner dependent on anything other than God. It declares emphatically that the sense of material existence is comprised in material thinking—a dream of life and mind apart from God. And it says that this illusion, this dream of material abundance or lack, is cast out by correctly understanding and living the truth about God and man.

Moreover, Christian Science reveals that spiritual ideas always are spiritual, not material. Spiritual ideas, which are true ideas of God, Love, express Love. Hence these ideas cast out fear of lack and other discords. One can be afraid only of false beliefs, never of spiritual facts. Lack and unemployment are limited beliefs, in which fear is prominent. According to Jesus, divine truth is self-operative and, when known and accepted, of itself frees one from material fears and limitations. Truth is ever operative, and can be applied wherever it is understood.

If one thinks and talks about sickness or sin, thus intensifying for himself these unreal beliefs, this tends to make him sick or sinful.

One does not prove that he is not sick or sinful merely by saying, "I am not sick," or "I am not a sinner," while still believing in sickness or sin as real for himself or others. One cannot mentally go in two opposite directions at the same time. Christian Scientists do not watch disease to see if it is becoming health, or sin to see if it is becoming good. Instead of intensely watching the human problems of lack or unemployment in order to see how they are getting along, we should look more unremittingly to the true God and learn what in His love He has already done for man. Christian Science does not doctor so-called human problems any more than it doctors physical bodies. It overcomes belief in something which God does not know or do, and establishes the understanding of what divine Mind truly knows and does.

Human needs are met by understanding and proving God's power over all. The schoolteacher understands the rules of arithmetic, and this gives him power to correct every possible arithmetical error on the part of the pupils. Divine intelligence is in complete control everywhere, exercising authority over all that is real. There are not two universes, one in which God is in control and another where something else controls. There is but one real universe, completely controlled by divine Love. Christian Scientists strive for the understanding by which they can know spiritual facts, and thus eliminate material errors.

The Discoverer and Founder of Christian Science tells us that "in that perfect day of understanding, we shall neither eat to live nor live to eat" (*ibid.*, p. 388). While we are not as yet fully demonstrating man's immunity from material dependence,

we can measurably understand what is the actual sustaining power. Mortals believe there is temporal existence and sickness, and that they are sustained by material food and healed by drugs. But material food does not preserve life, and drugs do not heal. All true healing is accomplished, all actual needs are met, by divine Mind alone, which preserves real life.

Mrs. Eddy states (*ibid.*, p. 267), "When examined in the light of divine Science, mortals present more than is detected upon the surface." The humanly visible care points to the reality of the law of universal Love, which unfailingly sustains God's children. By right thinking each one may determine for himself whether he is being sustained by the divine Love expressed and demonstrated by Christ Jesus. The Master said of Christ, Truth, "As the living

Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me."

Speaking of the commands to love God supremely and our neighbor as ourselves, Jesus says that all the law and the prophets hangs upon them. Paul declares, "Love is the fulfilling of the law." The way to reflect divine Love is to understand and love God, and spiritually to love one's neighbor as oneself. Love must abound in one's thought in order to shower its blessings on one's life.

Christian Science shows that every righteous desire is true prayer, is known to God, and is answered by Him. Spiritual desires are righteous desires. The upright consciousness cannot be made to desire anything that is unlike God, good, cannot be made to trust anything else. And understanding trust in God ensures the meeting of our human needs.

THE SONG OF ANGELS

INA PALMER GENTRY

"**G**LORY to God in the highest, and on earth peace, good will toward men." This song, which the angels sang many centuries ago to the shepherds, is echoing in the hearts of all sincere Christian Scientists. How they rejoice and praise God for the blessed Christ, Truth, which is being revealed to them daily, yes, hourly, through their study and their spiritually mental assiduousness in Christian Science! They know that Truth, which was once more brought to light by Mary Baker Eddy, is bringing to them, and will eventually bring to all mankind, peace—the peace "which passeth all understanding."

How inspiring to note that the very beginning of Jesus' earthly career was

ushered in by the singing of angels! In the Christian Science textbook, "Science and Health with Key to the Scriptures," Mrs. Eddy gives this illuminating definition of "angels" (p. 581): "God's thoughts passing to man; spiritual intuitions, pure and perfect; the inspiration of goodness, purity, and immortality, counteracting all evil, sensuality, and mortality." In the light of this definition we perceive that the Master was constantly entertaining angels, spiritual thoughts. These thoughts, imbued with pure love for God and man, gave him strength to face and counteract the hatred and bigotry of the rabbis. Divine inspiration enabled him to speak the loving word which brought peace to troubled hearts. And pure

intuition enabled him to heal instantly so-called incurable diseases, and even raise the dead.

The earnest, working student of Christian Science strives to emulate the character of the humble Nazarene, for he finds that in order to glorify God in the highest he must cultivate and express the pure qualities of God, so that he may maintain good will toward all men. In order that peace may be established on earth, it must first be established in each individual consciousness. This is accomplished only in the degree that God's loving will is understood and obeyed. There can be no peace where there is self-will, hate, jealousy, greed, malice, or revenge. The student realizes that he must unceasingly work, watch, and pray, so that no error of any nature can intrude and find lodgment in his thought. Every belief in evil overcome, each victory won, will be followed with some measure of peace and the blissful realization of God's nearness and love. The coming of the Christ into one's consciousness is always accompanied by the song of angels. Mrs. Eddy has written in "Miscellaneous Writings" (p. 204), "When the good fight is fought, error yields up its weapons and kisses the feet of Love, while white-winged peace sings to the heart a song of angels."

The world holds out many alluring and promising ways of obtaining satisfaction in material possessions, fame, or position. Surely it is right to have home, abundance, true success; and these are gained through cultivating Godlike characteristics, such as generosity, justice, humility, mercy, compassion. Forgetting self to serve God and to help others, brings happiness, comfort, and joy to mankind. For lasting peace is a spiritual gift, a gift which blesses all alike, and can

be received only through obedience to God's law.

God's law is the law of Love. Hatred and revenge may find expression in bitterness, avarice, war, and finally end in poverty and despair. Christian Scientists, however, are quietly rejoicing in the knowledge that the Christ, Truth, as revealed in Christian Science, is awakening individuals to the realization that greed and cruelty do not bring happiness or satisfaction. This awakening to a certainty is bringing humanity closer to God, and thereby bringing about a truer ideal of brotherhood. Perhaps this seems hard to realize when there are "wars and rumours of wars." How evil seems to vaunt itself! How it seems to make mortals cringe and bow before it! But its claims that it belongs to some person, that it can be in a certain place, that it is real, are fraudulent. Evil, in its many phases—jealousy, greed, hatred, or whatever name it may take—is a false belief, an invention of mortal mind or the carnal mind, which Paul tells us "is enmity against God." It is a belief that there is a power outside of good.

So, in order that this evil or false belief may be stripped of its apparent destructive elements, it must be denounced individually, for it can seem to operate in the thoughts and actions of the individual only by the consent of the individual. When evil suggestions are admitted and entertained, they weaken one's resistance to error and deprive one of intelligent activity. But when they are silenced and refused admittance through the realization of their nothingness, avenues of good open before one, and divine Mind supplies spiritual ideas, which in turn bring us peace, love, assurance, strength, and joy. In fact, these ideas sing the song of angels in one's consciousness. This victory can come

only as one constantly utilizes the power of God, as revealed in Christian Science.

Christian Science teaches that if the student is actually to know the unreality of evil, he must be single-minded, must rightly discern the allness of God. This Science declares that God is the one infinite Mind, manifested in pure, spiritual ideas. God is divine Principle, Love, and is invariable and just. He is exclusively, supremely good, and is continuously imparting His goodness to all His creation. In this perfect spiritual creation man is the highest idea, and is imbued with glorified qualities, for God made man in His likeness. God is the Father-Mother of all, and His sons and daughters, abiding under His impartial government, live in harmony and peace. Not one of Mind's ideas is left out of the kingdom of Love; not one is forgotten or overlooked by the all-seeing Mind.

Through the daily, conscientious study of the Bible and the Christian Science textbook, and practice of the truths found therein, a clear understanding of God, man, and the universe is attained. When these truths are universally realized, harmony, love, and gladness will reign in the hearts of all men. And then "the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."

It is well to pray daily this joyous, humble prayer of our beloved Leader, to be found on page 34 of her Message to The Mother Church for 1901: "Give us, dear God, again on earth the lost chord of Christ; solace us with the song of angels rejoicing with them that rejoice; that sweet charity which seeketh not her own but another's good, yea, which *knoweth no evil.*"

BUILDING

CECIL CAPPS

MAKE of me, Lord, a better builder now,
And as I build my temple show me how
To place each brick or stone as it should be
To make it flawless, and to make it free
From all defects in workmanship. And, Lord,
Show me Thy plans, so that I may accord.

Help me to make my structure very strong;
Yes, perfect too, showing no trace of wrong
Designing! Let each rod or beam be true;
Let it stand fast, immovable as You
Are, Lord, as firm on its foundation laid,
That I may dwell secure, and unafraid.

And when my roof is built, let it be one
To shield me from the heat of too much sun,
And from the chill of too much rain or snow;
One through which winds of winter cannot blow.
Yes, let it offer shelter of the best,
Where I may spend my days in peace and rest.

OVERCOMING THE INERTIA OF MORTAL MIND

GLENN E. DOUGLAS

MARY BAKER EDDY, the Discoverer and Founder of Christian Science, makes the unqualified statement (Science and Health, p. 283) that "Mind is the source of all movement, and there is no inertia to retard or check its perpetual and harmonious action."

"Inertia" is defined, in part, as "indisposition to motion, exertion, or action; inertness." It is also defined as "sluggishness."

The physical senses testify that matter is real; and inertia is the seeming result of this belief. But what are the spiritual facts? Christian Science teaches that divine Mind and its ideas alone are real. Only that which manifests God is real. Whatever manifests the qualities of God is an expression of reality. Is matter Godlike? Does matter or mortal mind manifest the qualities of God? No! Christian Science reveals that the mythical copartners, mortal mind and matter, are wholly unlike God—hence, unreal. They are no part of God's perfect spiritual creation; and there is no other creation.

Following her statement that "there is no inertia," Mrs. Eddy says (*ibid.*): "Mind is the same Life, Love, and wisdom 'yesterday, and to-day, and forever.' Matter and its effects—sin, sickness, and death—are states of mortal mind which act, react, and then come to a stop. They are not facts of Mind. They are not ideas, but illusions." Indeed, spiritual ideas exist as the only substantial realities, whatever the erroneous material concept, or illusion, may seem to be. Upon this premise of Mind's supremacy Christian Science demonstrates the un-

reality of matter, healing sickness and freeing those bound by limiting or sinful habits.

Since mortal mind itself is unreal, all so-called properties of matter and laws of matter are fictitious. Inertia, then, whether seeming to be mental or physical, is not a real force or law; it is an illusion. It cannot prevent healing. It cannot resist the ever-present energy of Spirit—the source of all real health and happiness. Nor can it impel one willfully or ignorantly to persist in a course of thought or action contrary to the divine will. "If you believe in and practise wrong knowingly, you can at once change your course and do right. Matter can make no opposition to right endeavors against sin or sickness, for matter is inert, mindless" (*ibid.*, p. 253). When the falsity of an error is recognized, its powerlessness can be demonstrated. There is no lapse of time between realization and demonstration.

Spiritual activity expresses infinite Life. It manifests the unlimited power of God, which is irresistible and indestructible, and which challenges and utterly destroys every phase of inertia. One who is motivated by a conscious knowledge of God's power acts with authority. Jesus fully understood and utilized this power. The centurion must have recognized the Master's divinely derived authority when he came to Jesus and, in true humility, said: "Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me: and I say to this man, Go,

and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it." The Master marveled at this expression of faith, and then instantly healed the servant of believing that palsy was holding him in bondage.

Indeed, no form of error can resist the power of the Christ. When the two maniacs from the tombs felt the touch of Truth, they cried out in rebellion, "What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?" Did this resistance of mortal mind deceive the Master? No! Knowing the powerlessness of evil, he caused it to be self-seen and self-destroyed.

Should not all right thinkers likewise recognize the power of spiritual ideas, and think, speak, and act under the direction of divine au-

thority? When oppressed with a sense of mental sluggishness, earnest students of Christian Science endeavor to know and prove that spiritual activity is ever present and ever available. When business and political activities seem to be dominated by willful, precipitate greed for money or power, the right thinker knows the powerlessness of the mesmeristic suggestions of mortal mind. He knows that belief in evil cannot act as inertia to control his business or to keep him from manifesting normal, intelligent, God-directed activity. Accordingly, he steadfastly maintains his trust in omniactive Mind, and his calm thinking helps to correct erroneous conditions. The salvation of mankind rests with God-inspired thinkers who, armed with courage, act fearlessly under divine authority.

RENDER FULL HONORS TO GOD

MARY H. OLIVER

THERE is much talk about the need of physical exercise, in order to keep fit, or to improve one's health, or to increase one's strength. Athletics form an important part of the curriculum of schools and colleges these days, and wholesome exercise is natural and desirable. Physical agility and strength are rightly prized, and good sportsmanship is commendable.

However, the student of Christian Science keeps uppermost in his consciousness the desire to grow in spiritual understanding, to prove his identity as the child of God, knowing that this will be unfolded to him, step by step, as he serves God, divine Mind. Perfect health is a quality of divine Mind.

In "Science and Health with Key

to the Scriptures" Mary Baker Eddy writes on page 232, "Jesus never taught that drugs, food, air, and exercise could make a man healthy, or that they could destroy human life; nor did he illustrate these errors by his practice." What a blessing the understanding of this fact is! This happy assurance is certain to improve conditions in human experience and bring peace and comfort to mankind, for "the exercise of the sentiments—hope, faith, love—is the prayer of the righteous" (*ibid.*, p. 206); and our Leader says in the next sentence, "This prayer, governed by Science instead of the senses, heals the sick."

Practice is the application of knowledge. One must necessarily gain knowledge of the nature of God

in order truly to honor Him. Therefore, to learn what God is, is the first step in the study of Christian Science, for one cannot serve God unless one has the right concept of Him. The synonyms for God, given on page 465 of our textbook, are expressive of the various aspects of the nature of Deity.

Recently the writer enjoyed an interesting old book about naval customs and traditions. Many rules were set forth for the proper use of flags, for rendering honors to ships of other countries, one of which particularly arrested her attention: "Exercise great care that honors are never rendered of a less degree than due."

As students of Christian Science, we may well look deep into our thinking and ask: In what degree are we rendering honor to God? Do we at all times and under all circumstances obey wholeheartedly the divine instructions? Only by faithful adherence to His laws, according to our understanding, do we pay proper tribute to Him. When the Pharisees questioned him about paying tribute to Caesar, Jesus said, "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." It is helpful to know that the word "render" means "to pay as due;" and also, "to give back by reflection." As Christian Science teaches, man is the perfect reflection of God, divine Mind; hence man, the image and likeness of God, continually expresses the qualities of Mind. As we understand this fact, we learn to express our real selfhood by reflecting Life, Truth, and Love. Is there any more perfect manner in which to serve God? Surely there is no other way!

Those who study the Bible and our Leader's writings, and who faith-

fully strive to practice Christian Science, will gain spiritual understanding, with all the blessings and joy it brings. Harmony in one's experience naturally comes as a result of reflecting divine Love. The continual unfolding of good in one's consciousness follows obedience to divine Mind. So we need to be watchful and alert, and take great care always to render full honors to our Father. In the ninety-sixth Psalm it is written, "Give unto the Lord the glory due unto his name: bring an offering, and come into his courts." We are sure of His presence and power when we are giving wholehearted, willing, and joyful obedience to Principle. We do this by constantly denying sickness, sin, and all false beliefs. They are untrue, because they do not proceed from God, Truth. To acknowledge that God is ever present and supreme is the only true offering to Him.

There is one potent remedy with which to banish the belief in evil, to deny power to that which is not Godlike. Christian Science clearly reveals this remedy. There is surely no virtue in abstaining from certain foods, for true fasting is the giving up of false beliefs in so-called laws of matter. By abstaining from material beliefs, keeping our thought above the evidence of the physical senses, we pay our tribute to God. Christ Jesus honored the Father by acknowledging as real only that which is good. He never for a moment forgot to do this. He knew that one cannot honor God and at the same time express qualities that are not Godlike.

We reverently and lovingly speak of Christ Jesus as our Master and Way-shower, because he, more than all others, overcame and mastered belief in matter as real. With grate-

ful hearts we speak lovingly of Mary Baker Eddy as our Leader. She so patiently followed in the Master's footsteps, blazing the trail for her followers, and giving to the world her revelation of Truth, so that all may be led into the way of eternal Life. The Discoverer and Founder of Christian Science we therefore rightly acknowledge as the Leader of our movement.

Mrs. Eddy writes on page 393 of our textbook: "Mind is the master of the corporeal senses, and can conquer sickness, sin, and death. Exercise this God-given authority. Take possession of your body, and govern its feeling and action. Rise in the strength of Spirit to resist all that is unlike good." Our Leader has given to us this instruction, through inspiration from God, divine Mind, and nothing can prevent us from using it.

As we progress in our study of this Science, hope fills our hearts, and we prove for ourselves what "the

exercise of the sentiments—hope, faith, love"—does for all who thus seek God. Everyone knows that hope is a quality which denotes trust and reliance, and the expectancy of obtaining one's desires. When hope is allied with faith, it leads onward toward realization. Faith is the recognition of spiritual realities. When through Christian Science it becomes understanding, it is a priceless treasure. For this means true knowledge and discernment of that which is real. Even a little clear realization of divine Love brings great joy.

Therefore, when one gains the understanding of God as Life, Truth, and Love, and of man as the complete and perfect reflection of God, one no longer clings to former material beliefs concerning how to be healthy. May our one desire be to render honor to God in no less degree than is due to Him as infinite divine Love. Let us "worship him in spirit and in truth."

HAPPINESS VERSUS GRIEF

ADELE NICHOLS

A WORLD crying out for happiness! So universal is the desire for happiness that, look where we may, everyone seems to be pursuing it.

Recognizing the inalienable right of every individual to seek and obtain happiness, and seeing the grief, deprivation, and misery so often apparent in the world, one must conclude that many do not know what real happiness is, and therefore do not look for it in the right direction. This failure to secure happiness and its beneficent effects arises in most cases from the erroneous impression that happiness depends upon the ac-

quisition of some external object, or upon some combination of circumstances gratifying to the material senses; or again, upon something pertaining to atmosphere, or location, or human relationship. Yet, a little consideration, drawn from observation and experience, convinces one that happiness is a state of mind rather than a condition of material circumstances.

The same thing may be said about grief, which is the opposite of happiness, in essence, in manifestation, and in effect. While grief may manifest itself in distress, and happiness in felicity, both are mental states

externalized upon the body and in one's environment. There is, however, this great distinction, made clear through the teachings of Christian Science, that true happiness is a quality of divine Mind, while grief arises in the human mind through a sense of loss, misfortune, or disappointment. Mrs. Eddy writes in "Science and Health with Key to the Scriptures" (p. 57), "Happiness is spiritual, born of Truth and Love." Grief, on the contrary, has never known a spiritual origin, and is only a darkened sense, unknown to Truth and Love. Happiness is forever operative, as an emanation of Spirit, while grief is a passing illusion, a cloud which vanishes when the sunlight of divine Love reveals life's true values and the unfailing joy of spiritual living and blessedness.

Because of its spiritual origin and nature, happiness is not to be found in material acquisitions. Even as Jesus said, "The kingdom of God is within you," so happiness is within one's own consciousness, to be realized and demonstrated.

A student of Christian Science at one time was confronted with financial loss and the passing of a loved one. To her darkened sense everything seemed wrong. She persistently declared that God is ever present and all-powerful, but the peace of mind she sought was not realized. Then, ceasing her reiterations, she asked herself a few simple questions, such as: Do you believe that God, good, is ever present? Do you really know that evil, grief, and loss have no place in God's kingdom? Not receiving an affirmative answer, she recognized the fact that in her thinking she was far from the kingdom of heaven, from harmony and happiness, and she proceeded to set her mental house in order. The material senses argued

that injustice seemed very real and powerful. Instead of yielding assent to these suggestions, she turned to spiritual sense and sought God, the infinite divine consciousness. In this way she came to see that in our real selfhood we are here and now living and having our being in the kingdom of heaven, the realm of divine Mind. Then there was awakened in her thought a clearer understanding of the fact that "happiness is spiritual, born of Truth and Love," and that sorrow and loss have neither place nor power in the realm of Love.

Why, then, do men appear to be sorrowful, friendless, hopeless, sick, and dying? Because of the erroneous concept of man as a mingling of both matter and Spirit, evil and good. The educated belief that man is material, and that mortal laws control his existence, is the cause of all grief, whether it results from loss, separation, poor business, selfishness, or any other of the myriad suggestions of mortal mind. Only by holding to the spiritual vision, the clear realization of man's perfection, can one gain dominion over a false sense of existence, and find happiness through the power of spiritual understanding.

Christ Jesus was scientifically happy. While Isaiah speaks of the Messiah as "a man of sorrows, and acquainted with grief," yet among his associates Christ Jesus, in spite of persecution, expressed a deep sense of happiness and well-being. One phase of his mission was to show mortals that the Christ cannot be held or bound by gloom or sorrow of any nature. He did this by proving the unreality of matter and over-coming sin, sickness, and death. At one time during his ministry, when "a man sick of the palsy" was brought to him, Jesus said, "Son, be of good cheer; thy sins be forgiven

thee," thus healing him and bringing a sense of harmony, gladness, and joy to all concerned.

Jesus' happiness was in keeping with his spiritual understanding and was manifest, not in boisterous pleasures, but in prayer, praise, and quiet healings. Upon one occasion, when he found Martha and Mary sorrowing because of the death of their brother, he called Lazarus forth from the tomb and restored him to his family, first thanking God that He had heard his prayer. Thus did the marvelous truth destroy the false sense of sorrow and death. The gratitude Jesus expressed for the healings which accompanied his teachings, showed the spiritual nature of his happiness, for an inward sense of happiness always accompanies gratitude.

In the world today are those who, through a false sense of happiness, think to seek and to find happiness in idle pursuits, in defying the law, in living dishonestly, or in listening to the suggestion that some phase of happiness may be attained by injuring a fellow man. This vain reasoning is based upon material sense and manifests itself in discord. The material senses are deceivers and have no authoritative rule for governing mankind. Humanity should cease looking into mortal mind for peace. Permanent harmony and joy abide in the spiritual realm of divine Mind. Freedom from the evil beliefs of mortal mind, and the accompanying discord and grief, may be gained through the understanding and practice of "the scientific statement of being" (*ibid.*, p. 468): "There is no life, truth, intelligence, nor substance

in matter. All is infinite Mind and its infinite manifestation, for God is All-in-all. Spirit is immortal Truth; matter is mortal error. Spirit is the real and eternal; matter is the unreal and temporal. Spirit is God, and man is His image and likeness. Therefore man is not material; he is spiritual." Christian Science illumines thought with the spiritual understanding of God and man. As the true idea is established in consciousness, the dreams of sorrow give place to the joys of faith and understanding.

What though the clouds of materiality seem dark and drear! Faith in Him who has all power to guide, and whose love is ours, will remove the clouds of sense. Unrest may seem very real, and things precious may seem to be swept away; yet, there need be neither fear nor grief, because God watches over His children, and "God is not a man, that he should lie."

Perhaps temptation may place itself in our pathway, but we can always speak to error as did Christ Jesus when he said, "Get thee behind me, Satan;" and as the angels ministered to Jesus, so will they minister to us. If error tries to obscure hope, we should trust more sincerely and have faith that His love supports and comforts.

To the searcher for happiness Mrs. Eddy writes these cheering words (Miscellaneous Writings, p. 155): "All power and happiness are spiritual, and proceed from goodness." And she continues, "While pressing meekly on, be faithful, be valiant in the Christian's warfare, and peace will crown your joy."



Nothing that was worthy in the past departs—no truth or goodness realized by man ever dies, or can die.—*Carlyle*.

MAN, GOD'S REFLECTION

ALBERT H. HARDCASTLE

THE questions ever recurring to human consciousness, What is God? What is man? What is man's destiny? indicate that men vaguely perceive true individuality to be something other than that which is expressed through the physical senses. Down through the ages this has occasioned, in individual instances, a sincere and earnest quest for a satisfying answer to these fundamental questions, an answer that could be substantiated through proof. Only upon a demonstrable spiritual understanding of God will true individuality be recognized and attained.

Those characteristics of thought which seem to indicate finite personality, are predicated upon the evidence of the physical senses. These so-called senses have been evolved from and developed through the false education which leads mortals to accept an erroneous concept of God as a magnified material or corporeal being, dwelling in some distant realm. As human experience coincides with the evidence of the senses, humanity in general has accepted the conclusion that man is mortal and material, and subject to all manner of physical discord—fear, sickness, sin, disease, and death.

Christian Science reveals that all material experiences and conditions are but the externalized beliefs of so-called mortal mind; that they have no inherent Principle or law to enforce or sustain them; that they are no part of God's plan. It reveals also that man is not mortal and material, but immortal and spiritual. Through spiritualization of thought

the facts of true being become apparent, and all inharmony is shown to be unreal and powerless.

On page 390 of the Christian Science textbook, "Science and Health with Key to the Scriptures," Mrs. Eddy, the Discoverer and Founder of Christian Science, writes, "It is our ignorance of God, the divine Principle, which produces apparent discord, and the right understanding of Him restores harmony."

True individuality is spiritual; it expresses man's spiritual nature, his oneness with God. It is brought to light through our cultivation of spiritual sense, and subjugation of the material senses. Our first need in understanding the reality of being is to gain the true concept of God, for, man's true selfhood being spiritual, we can know no more of man than we know of God.

The Bible declares that God is Spirit, and in the first chapter of Genesis is the statement that "God created man in his own image, in the image of God created he him." Here then is our starting point. We must gain a true concept of God as Spirit. Notwithstanding the contrary evidence of the physical senses, we must logically reason that man, being made in the image and likeness of Spirit, is spiritual.

Christian Science never deviates from the fundamental premises that God, Spirit, is the one infinite cause and creator; that He is self-existent divine Life, Truth, and Love; that His creation, the spiritual universe including man, is eternally coexistent with God. Even a small recognition of these spiritual facts exposes the illusory nature of material sense.

This understanding of reality quickens spiritual discernment and awakens the human faculty of reason. The individual who comes to Christian Science with open thought and a sincere desire to know God and to ascertain the nature of his own spiritual identity as a son of God, will experience a joyful awakening from the mesmeric influence of material sense. His progress Spiritward will be proportionate to his willingness to accept the spiritual facts which Christian Science reveals, and to his fidelity to divine Truth as it unfolds in his consciousness.

The chief obstruction to the recognition of true being is humanity's belief in the reality of matter. Christian Science, revealing the allness of Spirit, God, destroys this false belief, thus clarifying thought and inculcating full faith in Spirit.

In order to gain a clear understanding of the declaration of Christian Science that man is the eternal reflection of God, we need to study the significance of the terms image, likeness, and reflection, as used in Christian Science. A partial dictionary definition of the word "image" is "a mental representation; . . . idea." "Likeness" is defined as "state or quality of being like;" while reflection is declared to be "a reflected counterpart." Christian Science teaches that God, Spirit, is Mind, whose creation consists of ideas. It rationally and logically declares that man, made in His image, is spiritually mental, not physical; that he is an idea in Mind. And since like produces like, he is wholly spiritual, forever reflecting God, and expressing health, happiness, holiness, harmony, purity, peace, and perfection.

On page 591 of *Science and Health* Mrs. Eddy defines man thus: "MAN.

The compound idea of infinite Spirit; the spiritual image and likeness of God; the full representation of Mind." Perceiving that God is ever-present divine Mind, eternally expressing Himself through spiritual ideas, we perceive also the limitless possibilities of expanding thought, impelled and governed by spiritual desire.

Again, on page 259 of *Science and Health* Mrs. Eddy writes: "In divine Science, man is the true image of God. The divine nature was best expressed in Christ Jesus, who threw upon mortals the truer reflection of God and lifted their lives higher than their poor thought-models would allow,—thoughts which presented man as fallen, sick, sinning, and dying." She continues, "The Christlike understanding of scientific being and divine healing includes a perfect Principle and idea,—perfect God and perfect man,—as the basis of thought and demonstration."

Our blessed Master and Teacher, Christ Jesus, early recognized that his mission on earth was to give a complete and practical answer to perplexing questions concerning God and man. He revealed God as Spirit, Truth, omnipotent, omnipresent divine Love, and man as spiritual, eternally coexistent with God, governed by His immutable spiritual law, eternally expressing and reflecting divine Love's government. He said, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." His wondrous demonstrations of Spirit as the only healing and redeeming power, overcoming all manner of inharmonious physical conditions, bear witness that a scientific understanding of God, infinite divine intelligence, endows one with the capacity to overcome and annul

every false material belief of sensuality, hate, envy, malice, revenge, fear, sickness, sin, disease, and death.

The earthly life of our Master exemplified the orderly, progressive unfolding of the Christ, Truth, in human consciousness. Through his humility, his receptiveness of good, his obedience and fidelity to Truth, he was so conscious of his spiritual sonship with God, and of his God-bestowed power to demonstrate the eternal unity existing between God and man, that he could declare, "I and my Father are one;" that is, the divine Principle, Love, and the divine idea which expresses it are co-existent and inseparable. Nor did Jesus ever infer that God was bestowing upon him blessings which all God's children do not enjoy. After expounding to his disciples God's loving care and provision for all His creatures, he said, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom;" and again, "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also." God has endowed us with the

intelligence and capacity to know and to demonstrate the divine relationship existing between God and man.

The true concept of man must base our every thought if we would discern and demonstrate our true identity as sons of God, and so be freed from the bondage of material sense. This demands that we be willing to give up preconceived material beliefs concerning God and man, and open our consciousness to the spiritual realities of being. Through constant, consecrated effort to spiritualize our consciousness, we shall gradually put on the Mind "which was also in Christ Jesus." Through recognizing our individuality as wholly spiritual, allowing Life, Truth, and Love to have dominion in our consciousness, we shall indeed experience the transforming power of spiritual understanding. Then will the false sense of self as material and discordant be destroyed, and we shall behold man as God created him, spiritual, perfect, harmonious, incapable of expressing aught that is unlike the infinite Father-Mother God, good.

DEUTERONOMY

GEORGE KEEFER

As Moses stood at dawn with outstretched hand
Upon the summit of the great divide
That separated wilderness from wide
And fertile valleys of a promised land,
He prayed to God his weary, wayworn band
Of wanderers would lay their sins aside,
In order that they might in peace abide
Forever subject to the Lord's command.

We stand at dawn upon a mountain's height
And gaze across a promised land today,
While in the growing glow of truth and light
Our Leader points and designates the way.
Oh, may we cast aside encumbering sin,
And with intrepid gladness enter in!

"ENABLE US TO KNOW"

ELIZABETH MARIA CORDSEN

THE success of Christian Science practice depends on knowing that God rules omnipotently and supremely, since He is All.

No Christian entertains any doubt about God's supremacy in heaven, and many turn to Him with more or less assurance for guidance regarding earthly conditions and occurrences. But in the teachings of Christian Science the certainty of God's present help in all conditions and under all circumstances is clearly stressed, and may be proved by anyone who has gained the required spiritual understanding that brings conviction, even that understanding which enables him to declare the truth. Many devout Christians all through the centuries have valiantly maintained their faith in God, despite their apparent sufferings, and have consoled themselves with the hope that after the experience of death they might better understand the, to them, inscrutable will of God.

Most gratefully, then, do we prize the revelation through Christian Science that God's will toward His creation, man and the universe, is tenderly compassionate, and productive only of harmony. The prophet Isaiah declares, "Thus saith the Lord, . . . As one whom his mother comforteth, so will I comfort you." Christ Jesus spent his life in the endeavor to impress mankind with the fact that a proper knowledge of the truth makes free.

The importance of knowing, and continuously bearing in remembrance, the truths revealed concerning the Almighty, was stressed by Moses when, under divine instruction, he urged the children of Israel

to keep the statutes and commandments of God, saying, "Hear, therefore, O Israel, and observe it; that it may be well with thee, and that ye may increase mightily, . . . and these words, which I command thee this day, shall be in thine heart."

In order lovingly to render implicit obedience to the law of God, and to harvest the beneficent results of such obedience, it is necessary to draw near unto Him. In other words, it is necessary to know how to pray aright. When the disciples beheld how effectually the Master was in touch with his Father at all times, they besought him to teach them how to pray; and this request resulted in that all-inclusive prayer known as the Lord's Prayer, which has served the Christian world in all situations and under all conditions.

Even as were the disciples, so are all sincere Christian Scientists fervently desirous of learning to pray with the same understanding and assurance as did the Master, "whose humble prayers," Mrs. Eddy tells us in "Science and Health with Key to the Scriptures" (p. 12), "were deep and conscientious protests of Truth,—of man's likeness to God and of man's unity with Truth and Love." Viewed in the light of these words, the Lord's Prayer is endued with new importance. Its vast spiritual depth, and the petition, "Thy will be done in earth, as it is in heaven," together with its spiritual sense, given by Mrs. Eddy (*ibid.*, p. 17), "*Enable us to know,—as in heaven, so on earth,—God is omnipotent, supreme,*" assumes new significance.

The Christian Scientist learns that his well-being is dependent upon what he comprehends or knows of

the operation of divine law; what he understands and observes of it; and what he applies, and consequently proves for himself and the world, of God's good government "in earth, as it is in heaven." Inestimable, indeed, is the blessing of being firmly convinced of man's unity with God, the omnipotent, all-wise Supreme Ruler, who lovingly governs all His creation, benevolently and munificently, in accordance with the truth of spiritual being.

We all have proved in numerous instances that to know this truth, to be consciously and joyously aware of it, to insist on it in thought, to declare it audibly when necessary, and inaudibly under all conditions, rules out of our experience whatever would claim to assert itself in opposition to good. As students we are obligated to remember these saving truths with which, through the goodness of God, we have become acquainted. We are obligated to remember them in all human exigencies, thereby protecting ourselves, as we are taught to do, against evil occurrences. And what does our protective work consist of but knowing the truth, protesting against every semblance of evil and affirming, as did the Master, the fact of man's likeness to his Maker?

Since we have learned and accepted the truth of Christian Science that evil is unreal because God is All and governs all, let us remember this truth and vehemently insist upon evil's impotence regardless of its blatant pretenses. Let us gratefully realize the fact of God's good government on earth, as in heaven, and faithfully apply this truth to every seemingly adverse or doubtful situation; in short, to everything that threatens harmony individually or collectively. If we are instant in knowing and applying direct, specific

Christianly scientific truths, we shall demonstrate the healing truth. This knowing and expressing the truth spontaneously will rule out the seeming error, since God, good, is omnipotent at all times, everywhere, and under all conditions.

Thus it will be demonstrated that the presumptuous seeming power of evil is not power at all, and that it can neither impress nor for a moment deceive thought which dwells in the truth. Any wrong is of a finite, unreal, material, earthly nature, and the quick realization of the spiritual fact, "*As in heaven, so on earth,—God is omnipotent, supreme,*" refutes the false belief, be it one of sin, lack of health or well-being; whether it be designated as acute or chronic; whether it be manifested by individuals, families, groups, or nations. To know the effectual healing power of divine Mind brings sure cessation of suffering. "Deep and conscientious protests of Truth,—of man's likeness to God," disperse seeming inharmony, inasmuch as Truth is true now.

Here an example may be related as proving the foregoing statements. One who believed herself to be opposed to Christian Science visited relatives in a distant state. While spending the evening with a new acquaintance, a Christian Scientist, she gave evidence of great suffering. The Christian Scientist compassionately pointed out the blessed relief which might be obtained through the ministrations of Christian Science. The visitor listened courteously, and when the visit came to an end she requested that such help be given. The practitioner knew the power of God to set the captive free; knew evil to be a wrong belief, and good to be man's portion. She was faithful in declaring the truth, and firm in

knowing it. The next morning all pain had ceased, and the trouble was ended. The lady freely and happily acknowledged to her relatives, who had been aware of her antipathy to Christian Science, that her affliction had left her, and that Christian Science had healed her. Another proof of God's good government on earth as in heaven had been established. Another proof had been given of what knowing the truth about God and man does for the redemption of mankind. Another example had been given of the quick extermination of prejudice in the heart of an honest recipient of such blessed help. No anxious thought or doubtful waiting entered into this healing, proving

Mrs. Eddy's statement (*ibid.*, p. 506): "Through divine Science, Spirit, God, unites understanding to eternal harmony. The calm and exalted thought or spiritual apprehension is at peace."

God, divine Principle, is ruling His kingdom, and His power is productive of good alone. Our ability to know and prove this is God-bestowed. The great test is, Do we make an effort to remember, to bear in mind, to know at all times, that on earth, as in heaven, God is omnipotent, supreme? Do we profit from this knowing by bringing forth abundant results speedily, in accordance with the words of the Psalmist, "None of them that trust in him shall be desolate"?

FORGIVENESS

MAUDE PETTUS

MANY centuries ago, at the hands of an angry people, Stephen, "a man full of faith," met a violent death. His ardent and outspoken stand for Christianity differed from their stand for an established ritual of worship, and his reproof aroused their antagonism. They regarded his attitude and speech as blasphemous. At an earlier date they had crucified Jesus for his faith in God, and for his having gone about his holy mission everywhere declaring Him. Stephen himself, as a follower of Jesus, had done "great wonders and miracles among the people."

Ever alert to that which they thought of as opposing their prescribed religious practices, the Sanhedrin was stirred up by Stephen's defense, and the people ran upon him and stoned him.

The name "Stephen" in the Greek signifies a crown, and surely Stephen's courage and zeal, and his forgiveness,

were his crown as he murmured his last words, his pure spirituality at peace in the consciousness of Truth. "Lord," he pleaded, "lay not this sin to their charge." What more beautiful lesson of forgiveness has been found since that distant day? What surrender has been like unto it in our own lives? What greatness, what grace, might in any wise approximate it? At that supreme moment of understanding and love Stephen fully and freely forgave his enemies. Forgiveness—true forgiveness—leaves thought entirely clean.

Christian Science brings a clear perception of forgiveness. In "Miscellaneous Writings" Mary Baker Eddy writes (p. 12), "If you have been badly wronged, forgive and forget." She binds those two words together inseparably. What, then, is the meaning of the word "forget"? A dictionary gives, "To cease . . . noticing." Does not this indicate that

we should cease believing in any supposed wrong as happening or as having happened; that we should refuse to accept it as anything which is or was real? To forget, therefore, is not to dismiss a grievance as a grievance—as an actual thing which has been overcome—but to deny that it ever had place or power in the human experience or consciousness.

Most of us have at some time generously extended forgiveness. In a few instances we may have taken considerable time in reaching that point, but finally there has come a day when we could truly love the one whom we had thought of as oppressing or misjudging us, or whose actions we considered as impelled by dislike; but have we dismissed wrong, as nothingness? If not, our forgiveness was far from complete. Unkind thoughts or words or actions have no existence in the divine Mind that made all. Nor has the divine Mind any knowledge of them. It should be easy, then, to classify offenses, seemingly directed against us, as we classify all other erroneous concepts, and so elevate our consciousness as to know that error is never real. That would eliminate the necessity for forgiveness, would it not? Think of our real being as free from any need to forgive! What more harmonious and God-given existence could we enjoy than one in which there is never an occurrence requiring forgiveness!

But in this everyday world there are many who are struggling to overlook apparent wrongs, to forgive and forget. To them Christian Science, always ready, comes to help and heal. According to the word of the Bible man is made in the image and likeness of God. Therefore, all God's children reflect the qualities of the parent Mind. And Mind fills all space. Hence, there is no place within the

realm of the real for any quality that is not of God. Let us ponder God's qualities, for they are ours by reflection.

In the Christian Science textbook, "Science and Health with Key to the Scriptures," our Leader writes (p. 465), "The attributes of God are justice, mercy, wisdom, goodness, and so on." The Christian Scientist has learned that the exercise of those qualities is fraught with power. They may well be applied to the forgiving and the forgetting of wrongs. It sweeps them away. To be just to anyone is to recognize his spiritual kinship to his Father. To be merciful is to reject, with love and understanding, any false belief which might attempt to rear its head; for love and understanding are essential in our practice of Christian Science. To be wise is to acknowledge God; and to know Him is to see His likeness everywhere, at all times. We live in reality, which is overflowing with the abundance of God, good. To manifest goodness is to see God, good, only; and this excludes all sense of hurt and of unfairness and injury. Justice, mercy, wisdom, goodness, expressed in our thoughts and daily lives, wholly dissipate every seeming unkindness, removing it from our experience.

The term forgiveness implies a wound that must be healed with tenderness and affection; love must assuage it. The Christian Scientist must see as unreal the effort of mortal thought to fetter mankind, intent upon pressing humanity into its imperfect mold, and turn his mental gaze to God, commending himself to His directing care, no longer regarding the human picture, but contemplating a kingdom of right which cannot fail nor fall. Such is the lovely way of forgiveness.

GIVING A HELPING HAND

F. MILDRED RICKMAN

ALTHOUGH many deny it, an underlying sense of brotherhood is usually to be found, in some measure at least, between all individuals and in all communities. Persons who have professed dislike for one another, under circumstances in which friction and disagreement have appeared dominant, will in a time of stress and urgent need be found ready to help one another; and not alone to give a helping hand, but to share their substance. In times of financial loss, of flood or shipwreck, earthquake, famine, or bereavement, there will always be found someone, and often many, to come forward with courage, compassion, and consecrated effort, seeking to aid those in need, until the trouble is overcome. And this is done with no thought of self or of reward, but in brotherly love, with a readiness to share the burden, to lift the trouble, with the desire to help and save in so far as this is humanly possible.

Such effort is Christlike. It is, consciously or unconsciously, in accord with the example of the Way-shower, who healed and saved mankind, and who, in his awareness of divine power, saw man as spiritually created, forever in the Father's likeness. Thus he was able to prove the saving omnipresence of God, the Father, who "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Those who recognize the divinity of the Christ will also recognize the spiritual man's oneness with God, who is Life. To see our fellow men thus in the true spiritual light is the first and most important step in help-

ing to eliminate trouble of any kind for ourselves or others.

It is recorded that when Christ Jesus healed the demented boy he "took him by the hand, and lifted him up; and he arose." This might be accepted without further thought as being merely a natural act, common to all compassionate persons. But what was the power which enabled the Master to lift men above the sense of sorrow, sickness, death, despair? As used in the Bible, the word "hand" oftentimes stands for spiritual power. It also implies safety, as when Jesus said of his followers: "I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand."

Referring to Jesus' words, "These signs shall follow them that believe; . . . they shall lay hands on the sick, and they shall recover," Mrs. Eddy writes (*Science and Health with Key to the Scriptures*, p. 38): "Here the word *hands* is used metaphorically, as in the text, 'The right hand of the Lord is exalted.' It expresses spiritual power; otherwise the healing could not have been done spiritually."

Although brotherly kindness, readiness to lend a hand, is not peculiar to any age or sect, spiritual healing, as taught by Jesus, was lost sight of except in a few isolated cases. Then, in the nineteenth century, Mary Baker Eddy discovered anew the Science of Christianity and named it Christian Science. Having proved its practicality, after the manner of the Way-shower, she elucidated her

discovery in the Christian Science textbook, so clearly, so simply and truly, that great numbers have been healed of sickness, and relieved of many other difficulties, through the illumined and prayerful study of this remarkable book.

Christian Science has been found a refuge in time of danger, bringing the realization of confidence, strength, and safety. It assures mankind of the power, presence, and wisdom of God, the divine protector and preserver, ever available and never failing, if we rely wholly upon Him, and acknowledge no other power or presence. This Science teaches us that as we deny thoughts of fear, discouragement, danger, sorrow, pain, poverty, and open the door to good; as we discard the negative and accept the positive, love, joy, peace, happiness, abundance, become evident in place of the former destructive errors of belief. What is not present in our thought cannot be manifested in our daily experience. Sorrow, pain, and like evils appear only because human thought accepts them and believes in their possibility, nay more, in their inevitability.

Is this eliminating process to be pursued only for our own benefit? By no means. Our purified and uplifted thought goes out into the world to give help to all in need. In a time of seeming danger we should not think of and work for only our own

safety. Still more should we apply this great gift of scientific understanding to arouse and uplift our own consciousness that we may in this measure help all men. Thus will those who are ready to receive Truth find willing friends who, relying on God, draw them forward and upward, strengthening the weak and guiding the faltering footsteps. "Millions of unprejudiced minds—simple seekers for Truth, weary wanderers, athirst in the desert—are waiting and watching for rest and drink. Give them a cup of cold water in Christ's name, and never fear the consequences." So writes our Leader (Science and Health, p. 570); and she continues, "Those ready for the blessing you impart will give thanks." This is joyous work; and we remember that Jesus said, to encourage us, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Mrs. Eddy well knew the needs of a world torn by conflicting aims. She foresaw the part the Christian Science church would be called upon to play, the spiritual influence it must impart. In an article entitled "Science and the Senses" (Miscellaneous Writings, p. 98) she speaks of our finding "strength in union,—strength to build up, through God's right hand, that pure and undefiled religion whose Science demonstrates God and the perfectibility of man."



To go through with a difficult and dangerous undertaking a man wants more than brute courage. He wants spiritual courage—the courage which comes by faith. He needs to have faith in what he is doing; to be certain that he is doing his duty; to be certain that he is in the right. Certain that right will conquer, that God will make it conquer by him or by someone else; certain that he will either conquer honorably or fail honorably, for God is with him. In a word, to have true courage, man needs faith in God.

Charles Kingsley

WYCLIFFE'S BIBLE

By THOMAS L. LEISHMAN

JOHAN WYCLIFFE, who lived in the fourteenth century, was a native of Richmond in Yorkshire; and he proceeded from there to Oxford, where he received his education, becoming in due course master of Balliol College. It was not long, however, before he resigned from this position, and turned his attention more particularly to writing and preaching. Appalled by the abuses with which he came in contact in the pre-Reformation church, and feeling that these abuses were largely the result of a misinterpretation of the Bible, Wycliffe decided that one of the most effective ways of putting a stop to what was going on, was for him to make it possible for the people as a whole to read the Scriptures in their native English, and to judge for themselves as to their meaning. It is true that before his time there had been various partial attempts to fill this need, but Wycliffe deserves all due credit as being the first man to provide a complete English rendering of both the Old and the New Testament. The translator began his work with the book of Revelation, afterwards turning his attention to the Gospels, and eventually, by about the year 1380, he had completed his rendering of the New Testament. It is now generally conceded, however, that the Old Testament, which was soon added, was not altogether the work of Wycliffe himself, but rather of one of his friends, a certain Nicholas de Hereford, though as Nicholas was exiled by his ecclesiastical opponents before he had finished the task he had set himself, Wycliffe completed

it, thereafter arranging for the publication of the whole volume.

Despite the significant position which it rightly holds in the history of the English Bible, it may well be remembered that this translation was not made direct from the original Hebrew or Greek manuscripts, but was simply a rendering of the Latin Vulgate, and so was in reality no more than a translation of a translation. Moreover, in a number of instances, Wycliffe's renderings of the Latin were so exactly literal that the sense of the passage in English was obscured. Thus it came about that some two years after Wycliffe's passing a certain John Purvey undertook to revise the translation, noting in his preface that it was his purpose to make each "sentence as trewe and open in English as it is in Latyn." In spite of Purvey's modest description of himself as "a symple creature," his revision was both skillful and scholarly, and, as a result, what is sometimes called the Wycliffe-Purvey Version attained considerable fame, and as wide a circulation as was practicable—bearing in mind the fact that it was perforce published in manuscript form, printing being at that time unknown.

Not a few of the phrases introduced for the first time in the Wycliffe-Purvey Bible are still to be found in our Authorized and Revised Versions. Wycliffe's rendering had its limitations; yet Dr. Robinson contends that, "as a whole" it "did more than any other one thing to create and unify the English Language" ("Where did we get our Bible?" p. 130).

THE CHRISTIAN SCIENCE JOURNAL

FOUNDED APRIL, 1883, BY MARY BAKER EDDY, AUTHOR OF THE CHRISTIAN SCIENCE TEXTBOOK,
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

DUNCAN SINCLAIR
Editor

VIOLET KER SEYMER

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Associate Editors

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EDITORIAL

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"THE ENDS OF CHRISTIANITY"

GENUINE Christianity cannot be adequately defined by an arbitrary human doctrine, or circumscribed within the bounds of a narrow human creed. Christianity is scientific, being based upon divine Science. It is a system of religious thought which makes known to mortals the truth about real being—the truth about God, man, and the universe. It states the relationship existing between God and His creation, man; sets forth the law of God, showing its entirely spiritual nature, and instructs mankind in obedience to that law. Further, Christianity makes clear to mortals that only through obedience to God's law can they be saved from sin, disease, and death. Being based on Science, it is a perfectly logical system, which has for its purpose the elevation of the human race, spiritually, morally, and physically. It is practical and efficacious as divine Science is understood.

When men are confronted with any subject, they are apt to inquire what the effect of an understanding of it will be upon themselves and others—how it will benefit them. They may think this way about Christianity. They may specifically ask, What are its ends or purpose? And it is reasonable that they should

do so. If they would get the correct answer, they must follow up the question; they must investigate it for themselves. Here is where Christian Science comes to their aid, Christian Science which alone correctly interprets the religion of Christ Jesus by stating the Science which underlies it.

The full statement of Christian Science is contained in Mrs. Eddy's book, "Science and Health with Key to the Scriptures." There the truth about God, man, and the universe is revealed in terms which all may understand. There God's relationship with man is made clear; and there also the truth is made known that man, as God's image or idea, is always under the government of God's law—spiritual law. Christian Science also reveals that God is infinite and perfect Mind, and that His universe, including individual man, is spiritual, perfect, eternal. Further, in Science and Health the real is distinguished from the unreal—Spirit from matter; spiritual man from mortal man; Truth from error. And thus is the foundation laid upon which the structure of genuine, practical Christianity is reared.

What, then, is the purpose, or the ends, of Christianity as it is under-

stood in Christian Science? The Discoverer and Founder of Christian Science, Mrs. Eddy, states it on page 12 of "No and Yes," where she writes, "Living a true life, casting out evil, healing the sick, and preaching the gospel of Truth,—these are the ends of Christianity." Consider the first of these—"living a true life." How is this done? By conformity to God's law—the law of good. For conformity or obedience to God's law means that the spiritual qualities necessary to righteous living are being utilized or practiced. Moreover, humility, wisdom, purity, love, spiritual understanding—all spiritual qualities or attributes—increase as God's law is understood and obeyed. There is no law—no material law, no law of the carnal mind—to prevent spiritual development.

Next, as to "casting out evil"—and how important is this! Our Leader says on pages 4 and 5 of "Miscellaneous Writings": "It is not alone the mission of Christian Science to heal the sick, but to destroy sin in mortal thought. This work well done will elevate and purify the race. It cannot fail to do this if we devote our best energies to the work." Faithful to her words, Christian Scientists are working to elevate and purify human character. They understand that evil is a delusion, a lie. Firm in the knowledge of God as infinite good, they deny evil, knowing its powerlessness. Furthermore, they know that there is no real pleasure in sin, and that whoever indulges in any form of it is deceived. In this way, by understanding evil's nothingness and powerlessness and the spurious nature of its pleasures, Christian Scientists are purifying themselves and others, and thus are elevating the race morally and spiritually.

The healing of the sick through spiritual understanding is very important. The Master healed the sick and commanded his followers to do likewise. Healing certainly is one of the ends of Christianity. This is fully recognized in Christian Science. Indeed, the vast majority of the members of the Christian Science church have had definite healings of sickness or disease. They could not think of Christianity, as Christian Science enables them to understand it, apart from healing. And how is spiritual healing wrought? Through spiritual understanding. By knowing the truth of real being, and thereby overcoming the error of belief which appears to be causing the sickness. The greater the spiritual understanding and the more spiritual the thought, the more readily will the error be uncovered which is responsible for the condition. The error can then be denied, the true spiritual idea taking its place. This means healing.

And what of "preaching the gospel of Truth"? This is an important end of Christianity, for surely that which teaches how to heal sin and disease should be made known to all mankind. Christian Science does not neglect this great purpose. Today the gospel of Truth is preached at every service in every Christian Science church throughout the world. Every Christian Science lecture given by the members of The Christian Science Board of Lectureship is spreading the good news. The Christian Science periodicals—*The Christian Science Journal*, the *Christian Science Sentinel*, and *The Herald of Christian Science*—are making it known far and wide, and telling also in the testimonies published therein of the healing works it is accomplishing.

Every Christian Science practitioner, indeed every church member who is healing sin and disease, is spreading "the gospel of Truth." Christian Scientists know that Christian Science is true, that its healing and saving message will yet reach all humanity; and never for a moment do they lose sight of this in the midst of their activities.

There is a persistent urge upon the Christian to prove the worth of his religion. Did not Christ Jesus say, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven"? In Christian Science the way is clearly defined, and all who follow it are helping to achieve "the ends of Christianity." But the way must be followed; and, outstandingly, humility and love should

characterize it. "Great charity and humility is necessary in this work of healing. The loving patience of Jesus, we must strive to emulate" (Miscellaneous Writings, p. 7).

To Nicodemus, who came to him by night, the master Christian said: "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again." In these words Jesus may be said to have summed up the task which Christianity sets mankind. The Christian must overcome the flesh—matter or evil. He must be "born again"; that is, through spiritual understanding he must put on the spiritual and put off the mortal. As his efforts are successful, he is fulfilling "the ends of Christianity."

DUNCAN SINCLAIR

TO ZAREPHATH AND BEYOND

AFTER being sustained for a certain period "in a time of famine" by the power of God, Elijah the prophet received the command, "Arise, get thee to Zarephath." He was assured that a woman there had been commanded to sustain him, but upon his arrival he found it necessary to prove the truth about supply for the woman and her family, as well as for himself. Later, Elijah was privileged to restore to life the woman's son, and in acknowledgment of this proof of the presence and power of immortal Life, the woman said, "Now by this I know that thou art a man of God, and that the word of the Lord in thy mouth is truth."

In spite of these transcendent proofs of the power of God, infinite good, to heal disease and to meet the needs of mankind; in spite of the

further proof of God's power when he confuted the prophets of Baal, Elijah came to the place, in his journey through the wilderness, where he sat under a juniper tree utterly discouraged and ready to listen to the suggestion that death would bring release. Nevertheless, through divine power he was provided with food and water. And the "angel of the Lord," or message from divine Love, touched his thought, in this hour of doubt, to enhearten and encourage him. Then, it is recorded, "he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God."

Many mortals, since the time of Elijah, have sunk beneath a "juniper tree," discouraged and ready, as was he, to give up the struggle—succumb to the suggestion of defeat—and yet

have found, as did the prophet, that "man's extremity is God's opportunity."

Perhaps there have been students of Christian Science who, in spite of unnumbered proofs throughout many years of the power and willingness of God to heal, have reached a point in their experience where they listened, temporarily, to such evil suggestions as, "You have gone as far as you can go;" "You have done all that you can do." But recognizing these suggestions of mortal mind as spurious and illegitimate, as not emanating from the Mind which is God, infinite good, they have been able to prove them powerless, and to go on, not only to "Zarephath," but beyond.

Mary Baker Eddy, the Discoverer and Founder of Christian Science, writes in "Science and Health with Key to the Scriptures" (p. 283): "Mind is the source of all movement, and there is no inertia to retard or check its perpetual and harmonious action. Mind is the same Life, Love, and wisdom 'yesterday, and to-day, and forever.' Matter and its effects—sin, sickness, and death—are states of mortal mind which act, react, and then come to a stop. They are not facts of Mind." Obviously, in the Mind which is the same yesterday, today, and forever there is no stopping, no halting, no time to sit supinely listening to the arguments of discouragement, frustration, and failure. Christian Scientists, having learned that the infinite, ever-active, ever-present divine Mind is man's Mind—the only Mind—will not long be deceived by the belief that there is a mind apart from God which is capable of entertaining erroneous beliefs of doubt, fear, incapacity, inertia, or willingness to retreat or surrender.

Christian Scientists will have

learned from the example of the Master, and from that of their beloved Leader, that as she says in "Miscellaneous Writings" (p. 183), "Man is God's image and likeness; whatever is possible to God, is possible to man *as God's reflection*." And it might be said, conversely, that that which is not possible to God is not possible to man, His image and likeness. Therefore, since it is not possible for God, divine Mind, to be discouraged or in doubt, to falter or fail, it is not possible for man, His perfect likeness, to do so.

Man, being the exact likeness of his Maker, must and does express perfectly the nature of that divine cause. Indeed, man, spiritual man—the only real man—is now and always in the business of expressing the nature of God, divine Mind. Man has in reality no other occupation or employment than to express perfectly the wholeness and allness of being. His divinely bestowed prerogative is to glorify God, to be altogether Godlike.

Having learned the possibility of demonstrating, at least in part, these divine truths about man in God's likeness, Christian Scientists find themselves living under the law of progress, which Mrs. Eddy says (Science and Health, p. 233), "demands of us only what we can certainly fulfil." Therefore they will not be long deceived by the subtle arguments of mortal mind into believing that there is some reason why they cannot continue to progress and advance toward greater realization of the attainments which inevitably accompany the understanding of man's unity with divine Mind. They will not, if they are wise, loiter by the wayside to look back at past failures or mistakes. They will profit by the example of the valiant,

the dauntless Paul, who wrote to the Philippians: "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reach-

ing forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

GEORGE SHAW COOK

SPIRITUAL UNDERSTANDING—THE SOLUTION

SPIRITUAL understanding banishes mortal misunderstanding and establishes the basis for stable health, happiness, and prosperity. Underlying all impoverishment and distress of mind and body is the lack of understanding God and His creation, and from this lack and its consequences Christian Science stands ready to rescue one and all. Since only that which is divinely true is scientifically understandable, it is to this positive purpose of knowing and utilizing the power of God that we should bend our every effort.

For example, if a student of Christian Science is faced with certain problems such as debt or disease, too much or too little to do, too spacious or too cramped an environment, he sets himself to understand the perfect harmony of God's creation. He embarks on the task of bringing his thoughts and aims under the government of divine Principle. Through his applied spiritual understanding he learns to solve human problems of whatever nature. Through his more spiritual outlook he fills his thoughts with divine content, and is thereby freed from the old discontent and its external effects.

In "The First Church of Christ, Scientist, and Miscellany" Mrs. Eddy states (p. 238), "God is understandable, knowable, and applicable to every human need." This fact silences the deceiving belief that Deity is beyond human ken and human need beyond divine help. Even as a

mistake in mathematics is not scientifically knowable, so evil, the supposed absence of good, is not scientifically knowable. It is but an error of human belief, due to ignorance. Therefore as one's understanding of Christian Science increases, the old belief in evil and bondage is blotted out by the inpouring light of Truth and freedom.

In "Science and Health with Key to the Scriptures" our Leader writes (p. 505), "Spiritual understanding unfolds Mind,—Life, Truth, and Love,—and demonstrates the divine sense, giving the spiritual proof of the universe in Christian Science." In this unfolding health is included, for Life and health are indivisible, and man in the likeness of his Maker eternally expresses one and the other. True health is spiritual, totally apart from man-made laws of disease, climate, epidemic, or heredity. Health is untouched by fear, for it abides in Spirit and is under the government of spiritual law.

The gain of spiritual understanding also means gain of righteousness and intelligence, which are bounteously and impartially supplied by God, creative Mind. Happiness is another fruit of spiritual understanding. "Happy is the man . . . that getteth understanding." "Therefore get wisdom: and with all thy getting get understanding."

Personal idolatry and personal animosity lead to estrangement and sorrow. Through Christian Science one

learns to rid himself of the human traits which formerly subjected him to unhappiness, sickness, poverty, and other discords. Whoever believes that he is hated, or that he hates another, is misunderstanding his own and another's true nature. In giving in to self-love, he is temporarily forfeiting the joy and comfort of divine Love. Spiritual understanding corrects this failing. It reveals to him that divine Love is All-in-all, and that the way of harmony and unity lies in reflecting universal love.

"Great is our Lord, and of great power: his understanding is infinite." Power is inherent in divine Mind, and in proportion as we express this Mind, we express its power. And because spiritual understanding emanates from God, our ability to draw upon infinite Mind for understanding is infinite and invariable. In every situation, whatever its nature, spiritual understanding is instantaneously and adequately available.

Our Leader writes (Miscellaneous Writings, p. 118), "We shall have no faith in evil when faith finds a resting-place and scientific understanding guides man." Humanity's need of a firm basis for its hope, faith, trust, is vital. Without doubt, it needs the scientific sense of health, happiness, and prosperity. Spiritual understanding meets this fundamental need. Most people, not knowing better, place their faith in climate for their health, in persons or places for their happiness, in fame and fortune for the fulfillment of their ambition. This is misplaced faith. For a while they may believe themselves satisfied. Yet underneath the pseudo satisfaction lurks a sense of apprehension lest it should be fleeting.

Christian Science lifts our thought above fear of loss through leading us to love only that which is spiritual

and enduring. In God's plan of creation there is no material or fluctuating good. Invariably, the will of God is righteousness, health, dominion, joy. Through surrendering the unreal material concept of creation in favor of the spiritually real, we discover in ourselves and our fellows fresh evidences of good derived from God. We learn to love essentials. As the wise man said, "He that getteth wisdom loveth his own soul: he that keepeth understanding shall find good."

In bringing to his followers the understanding of God, Spirit, Christ Jesus did more for humanity than had ever before been accomplished. He taught the impartial bounty of infinite Love and how to express this love in healing and redemption. He showed his followers that they must look to God, Spirit, for their righteousness, their inspiration, guidance, and protection. He imparted to them the true understanding of health and how to establish it in righteousness. Spiritual understanding is the one certain defense against all the wiles of evil, as Jesus triumphantly proved. With his spiritual understanding he unmasked the treachery and duplicity of his materially-minded opponents. He detected and conquered every temptation, brought sin from under cover, and set free its victims. Through his spiritual understanding of eternal life he overcame "the last enemy" for himself and others. Through spiritual understanding he ascended beyond human apprehension. The gain of spiritual understanding being the highest gain in existence, it brings the highest and most abundant rewards.

Christian Science is the way of primitive Christianity fully and finally elucidated, and its fruits are world-wide. It points the way of

present salvation exactly as did Christ Jesus. With cloudless spiritual vision and infinite patience, Mrs. Eddy established in the Christian Science textbook the means by which scientific spiritual facts may be grasped and successfully applied in human experience. Through her un-

surpassed courage, fidelity, and love she revealed divine Science, the Science of being. Hence she could declare with authority (Science and Health, p. 536), "The divine understanding reigns, is *all*, and there is no other consciousness."

VIOLET KER SEYMER



SEVEN NEW SOLO SETTINGS

The Trustees under the Will of Mary Baker Eddy announce the publication of seven new solo settings for poems by Mrs. Eddy, which it is hoped will prove to be welcome additions to the music libraries of Christian Science churches and societies.

The entire group of settings will be found singable, and well within the range and capabilities of the average soloist.

"FEED MY SHEEP"

Music by Irvin Hinchliffe. High voice, in G (E to G); low voice, in E flat (C to E flat).

Music by G. O'Connor-Morris. High voice, in D (D to F sharp); low voice, in C (C to E).

Music by Sydney Twinn. High voice, in A flat (E flat to A flat); low voice, in F (C to F).

LOVE

Music by G. O'Connor-Morris. High voice, in F (E to G sharp); low voice, in D (C sharp to F).

SATISFIED

Music by Johann Sebastian Bach, adapted and arranged by Mack Harrell. High voice, in E flat (D to G flat); low voice, in D flat (C to F flat).

Music by Vera Kitchener. High voice, in D flat (E flat to G flat); low voice, in B (C sharp to E).

Music by G. O'Connor-Morris. High voice, in F (E to G); low voice, in D flat (C to E flat).

Price, 60 cents each; Reading Room price, each 40 cents.

A Thematic Catalogue of these new solos will be sent on request. Solos supplied on approval to church soloists. Orders and remittances should be sent to HARRY I. HUNT, Publishers' Agent, One, Norway Street, Boston, Massachusetts, U. S. A.



CORRECTIONS—JULY JOURNAL

Page 186, lines 25–26, should read, "Hymn No. 37, 'City of God,' was sung at this point."

Page 193, lines 16–19, should read, "Twenty-first Church [Chicago] has purchased and fully paid for a lot for the erection of its edifice."

ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH

Applications for admission to membership in The Mother Church may be sent to the Clerk at any time throughout the year. It is desirable that applications should be forwarded in ample time so that they may receive the essential preliminary attention before the date of election. The receipt of an application by the Clerk does not make the applicant a member. Applications are acted upon by the Board of Directors, twice each year, as provided by the Manual of The Mother Church, Article XIII, Section 2.

The receipt of all applications is acknowledged by the Clerk; and on the date set for consideration, notice of acceptance or rejection is sent by the Clerk to those whose applications have been received in time. Should an applicant not receive such notice, he is requested to communicate with the Clerk before forwarding a second application. A member of a branch church, on being admitted to membership in The Mother Church, should notify the clerk of his local branch church of his acceptance.

The next meeting of the Board for this purpose occurs November 5, 1937. Applications to be acted upon at that time should reach the Clerk by October 22, 1937. Applications received too late for the November admission will be placed on file for the June, 1938, admission.

Application forms may usually be obtained from Reading Rooms and from the clerks of branch organizations, or they may be secured by addressing EZRA W. PALMER, Clerk, 107 Falmouth Street, Boston, Massachusetts. Cable address: Church, Boston.



NOTES FROM THE PUBLISHING SOCIETY

REMITTANCES

We cannot make our request too strong that remittances to The Christian Science Publishing Society be made either by check, or by express or postal money order. In spite of repeated requests, subscribers continue to send money through the mail. It is not safe to remit in this way; for when the money does not reach us we have no means of tracing it. Please postpone remitting if necessary until you can get to a post office, but do not send currency.



NOTICE

For the convenience of visitors to Boston, we are listing below the hours when the Christian Science Publishing House is open to visitors:

Daily, except Sunday, 8.30 a.m. to 4.30 p.m.

Trips through the building every half hour from 9 to 11.30 a.m. and 1 to 4 p.m.

On Wednesday the Lobby, Mapparium, and Sales and Reception Room are kept open until 7 p.m., although no trips are taken after 4 p.m.

Attention is called to the fact that the Publishing House is not open to visitors after the Sunday services or the Wednesday evening meeting.

TESTIMONIES OF HEALING

The statements with regard to healing made in the following testimonies have been carefully verified. The original testimonies and their respective verifications are on file for reference in the Publishing House.—THE EDITORS.

I WISH to express my heartfelt gratitude for Christian Science, and for the great help it is to me in my daily life.

I came into Science because of illness. From birth I had been a sickly child, and my childhood was a period of slavery to a continued succession of colds. At last the fear grew within me that I had developed lung trouble, and life became a torture in the fear and terror of this dreaded disease. At this time I heard of Christian Science, and began to study, eager for any help that would rid me of the shadow that had undermined my health, and had me looking nigh unto death. As a matter of fact, my family and friends thought I would die, and that fear itself was never far from my own thought.

After I had read the textbook of Christian Science, *Science and Health* by Mrs. Eddy, I asked and received help from a Christian Scientist. I shall never forget the patient attention she gave to me during that period. My healing was not instantaneous; it took about one year, during which time I absorbed many of the beautiful truths of Christian Science, and learned to appreciate its noble teachings.

The realization of healing came one afternoon after I had a particularly wretched day. I was beset by fears and tormented by thoughts of suffering and illness and death. I went to my friend for help, and she, seeing my desperate condition, sat beside me and worked silently and continuously for about half an hour, and when I left her home, I was free

—free from any thought of disease or death. My only thought was how unaccountably happy I felt, and on my way home a friend remarked, "How well and happy you are looking this evening!" Then it was that my change of thought dawned upon me, and I went on my way rejoicing.

Words alone are not adequate to express my thanks for a knowledge of Christian Science. I am grateful for the way it has helped me to eradicate many faults of character and has adjusted my thinking to a happier and more contented state. I am grateful to Mrs. Eddy for her realization of this great truth which teaches us how to express God, all good, joyfully and continuously.—*(Miss) Yolande Lashley, Port of Spain, Trinidad, British West Indies.*

I WISH to give thanks for all the blessings I have received from my study of Christian Science. I have had great cause for rejoicing because of the unfoldment of spiritual truth which has made me a happier and more contented person. I am most grateful for the help of practitioners, for their patience and love in helping me to overcome the carnal mind beliefs. Through the help of practitioners I have been healed of pneumonia. My son has been healed of sinus trouble, sprained ankle, and broken collar bone. This last healing enabled him to go back to school in four days. We live on a farm, and I am very grateful for the many beautiful healings we have had with our animals; they respond very quickly to Truth. Some of these

healings have come through my understanding of Christian Science.

While I am deeply grateful for the physical healings we have experienced as a family, I am most grateful for a better understanding of God and His laws; for Christ Jesus, our Way-shower; for Mrs. Eddy, who lived so close to God that she was able to give us this truth, and for all the ways that she established to send this healing truth to mankind. I am grateful for membership in The Mother Church and a branch church and for every activity of the Christian Science organization.—(Mrs.) *Bessie Freeman, Manhattan, Kansas.*

It is with a grateful heart that I wish to verify my mother's testimony in regard to her own healings and mine. I am also grateful for a knowledge of Christian Science, and for what it has meant in our home.—*Harold K. Freeman.*

CHRISTIAN SCIENCE was presented to me nearly twenty years ago by one who proved to be a very dear friend, and at a time when I was facing what seemed to be a vacuous future. I had few, if any, resources from the mortal point of view. I was destitute of funds, and destitute of such friends as could help me. I did not know what to do or where to go. But the picture changed almost immediately. Since then I have never been without pleasant and productive activity. Moreover, since I have been a student of Christian Science I have received no treatment from the medical profession.

In the year 1929 I had been engaged for more than ten years in a business profession. In the early fall of that year it was my privilege to

attend a conference of industrialists, at which a world-renowned economist spoke and predicted a severe business breakdown unless certain adjustments were made immediately. As we all know, that breakdown did come very soon and was followed by several years of economic distress. I returned to my office that day very much impressed with the unfavorable forecast. But suddenly the thought occurred to me that, through Christian Science, I could exempt my business and myself from any perplexing law of human economy. I began systematically that day, and continued for many months, to realize the omnipotence of divine Principle. I worked to establish and maintain in my consciousness the fact that I was not primarily dependent upon mortals or money, but upon God, infinite good, and that I was immune from mortal laws of action and reaction. I studied the Bible Lessons in the *Christian Science Quarterly* daily. I tried constantly to hold to the fact that God alone sustains and prospers man, and that I could not be affected or influenced by erring mortal beliefs or by seeming world conditions. The four years following 1929, as long as I remained in business, proved to be the most prosperous years I had ever enjoyed. My business earnings for any one of those years were much greater than for any previous year.

This is but one of the many undeniable proofs I have experienced of the ever-present power of God revealed to us through Christian Science. Two inspired statements made by our beloved Leader, Mary Baker Eddy, have remained almost constantly in my thought. On page vii of the Preface to "Science and Health with Key to the Scriptures" she says:

"To those leaning on the sustaining infinite, to-day is big with blessings." And on page 128 of the same volume she says: "The term Science, properly understood, refers only to the laws of God and to His government of the universe, inclusive of man. From this it follows that business men and cultured scholars have found that Christian Science enhances their endurance and mental powers, enlarges their perception of character, gives them acuteness and comprehensiveness and an ability to exceed their ordinary capacity."

Within a few weeks after I became a student of Christian Science I was completely healed of a so-called incurable eye disease; and I have had no further trouble with my eyes. Through Christian Science I have also been healed of influenza, broken bones, ptomaine poisoning, a nasal difficulty, chronic indigestion, and other physical ills.

Christian Science has brought into my life much good which I would not have experienced had I remained in a darkened state of thought. For the abundant outpouring of God's infinite goodness which I have enjoyed, and for the good which Christian Science is bringing to mankind, I am profoundly grateful.—*John H. Courtney, Cleveland, Ohio.*

CHRISTIAN SCIENCE came to me at a time of great physical need. I had been through what is humanly called a nervous breakdown and was suffering from nervous strokes when I first heard of Christian Science. I knew nothing at all about it, but borrowed a copy of the textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, from a Reading Room and began to read it. This took me six weeks, and

although I did not understand very much of what I read, I was permanently healed of that nervous complaint. I have also been healed of nervous headaches, influenza, yearly attacks of bronchitis, and the need of wearing glasses.

While I am profoundly grateful for these physical healings and for a more abundant sense of health, I wish to give special thanks on this occasion for the healing of grief. Over three years ago my mother passed on. She was everything to me, and her whole life was a shining example of courage, unselfishness, and service. At first the blow was so severe I seemed unable to do any constructive thinking, and the way appeared very dark, but gradually the light began to break, and bit by bit I saw more clearly, until I can honestly say my mourning was turned into joy—joy to realize that all the spiritual qualities which made up her real selfhood could never die. I am very grateful to all who helped me during that difficult time and for all the activities of the Christian Science movement.—(*Miss*) *Rosa Ellison Hood, London, England.*

My grandfather was healed through Christian Science of a severe case of rheumatism, which he had endured for many years. When my mother heard of this she was deeply impressed, and soon began to attend the church services in the small town where we lived that she might learn something of this new religion which healed. Very shortly after this she placed my brother and me in the Sunday school. I shall never cease to be grateful for the early training received there.

During my childhood, colds with severe sore throat would appear each

winter almost as soon as cold weather began. These became less frequent as my understanding of Christian Science increased, and although the temptation may appear the fear has so lessened that this discord quickly fades away.

My father had a beautiful healing of a diseased foot which was so bad that it required dressing twice a day. The greater part of this healing took place while he was a guest at our beloved Benevolent Association sanatorium at Chestnut Hill, Massachusetts. The complete healing came a short time after he left there. We shall never cease to be grateful for the love and excellent care he received and to the practitioner who stood by him so loyally.

My mother fell one evening while in her home. She was picked up and placed on a couch in an unconscious condition. A Christian Science practitioner was called at once and informed of the accident. When I arrived a short time later, my mother was quite herself again with the exception of her right arm, which seemed helpless. This condition yielded in a few days to the power of Truth, and she never had any further difficulty with the arm. How complete is a healing in Christian Science!

In our family there have also been healings of severe stomach trouble, skin eruption, headache, toothache, warts, and unemployment. Complete deafness in one ear, which lasted three weeks and seemed very annoying, was completely and permanently healed. Lost articles have been recovered when to mortal sense it seemed that there was no chance of their being returned.

Many times error has presented itself in one form or another, but

when we have applied the truth quickly to the problem at hand, it has melted into its native nothingness. At other times, when we have not been so prompt with this declaration, it has taken longer to solve the problem.

I was beautifully sustained and healed of grief at the passing of my dear father and mother. Since then I have had a growing sense of God's fatherhood and motherhood, for which I am deeply grateful.

I cannot close this testimony without expressing gratitude for membership in The Mother Church and in a branch church, for all our Leader's writings, for our faithful practitioners, who are always ready and willing to help us, and for class instruction.—(Mrs.) *Winonah Nay Davis, Watertown, Massachusetts.*

[Original testimony in German]

IN deep gratitude I should like to take advantage of the great privilege of giving a testimony and to relate how I came to Christian Science.

Over three years ago I suddenly became sick. Sleeplessness, lack of appetite, and pain in my abdomen were present. Ordinarily I could clear up such things with one or two days' dieting, but this time all my fasting was useless, the condition became worse from day to day, and finally I consulted a doctor. My family doctor, a homeopath, stated that there was a large growth or tumor in my abdomen, and it must be removed by an operation. After a few days' observation he declared that the thing had gotten worse, and that he wanted to call in for consultation another doctor, a surgeon, to which I agreed. On the next day the two men came and, after a thorough examination, told me that the growth

had to be cut out and that they would make the necessary preparations in the hospital. But man proposes and God disposes. The two men had scarcely left the house when my wife told me that it was not going to be cut out, that things would be better without an operation, and she wanted to telephone a friend, a Christian Science practitioner, if I would agree to it. Up to that time I had known nothing of this wonderful teaching, but when the practitioner assured me over the telephone that I might be well again without an operation, I agreed to have treatment, and felt confident. My confidence was rewarded more quickly than I could have imagined. I had a good night's sleep and woke up hungry and well. The pain had disappeared, and when the two doctors came they were very much surprised and puzzled. The hard object which they had found the day before had disappeared. But they did not give up the matter, and asked me to go the next day to a third doctor, who wanted to take an X-ray picture to see where the hard object had gone. But that too was of no use, for three pictures showed not the slightest trace of it—I was healed.

Naturally this incident made me curious; I wanted to know more about it and bought the textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, which I read often with pleasure. Another experience awaited me. After a few days I noticed that I no longer had any inclination to smoke, and I have never smoked since then. I have also experienced the blessings of Christian Science in business and financial affairs. I am exceedingly grateful to God, who led me through these experiences to Christian Sci-

ence. Also I am grateful to our dear Leader, Mary Baker Eddy, who through the textbook has shown us the way to this glorious teaching, and also to the practitioner who helped me so lovingly, and who first explained something of Christian Science to me.—*Carl Blaicher, Zurich, Switzerland.*

The healing described above was also a wonderful experience for my daughter and me. We are deeply grateful for it, as well as for all other blessings which have come to us through the better understanding of Christian Science.—(*Mrs.*) *Else Blaicher-Thilo.*

AFTER seeking health through medical methods constantly for six years, I was told by a physician that I could not possibly regain my health except through a surgical operation. The operation did not take place, but through the study and application of Christian Science, and some help from a practitioner, the condition was entirely and permanently healed; a complete adjustment and purification took place in my body, and I became stronger than I had ever been in my life.

This experience proved to me that the only operation which is requisite at any time is the operation of this blessed truth in our own consciousness, by which the false beliefs that seem to constitute the embodiment of our thinking are transformed into spiritual ideas; and, in turn, these spiritual ideas transform our physical bodies into purity and harmony.

At the time of taking up the study of Christian Science I had been suffering for many years from a very painful intestinal trouble. This also

yielded completely to the truth of God's oneness and allness as revealed in Christian Science.

Many other healings have been experienced, including that of dengue fever, which was completely healed overnight. A few months after I began the study of Christian Science I was healed instantaneously of a severe case of gripe and of a tendency to have colds. This healing was accomplished through prayerful study of that week's Lesson-Sermon given in the *Christian Science Quarterly*.

On page 424 of "Science and Health with Key to the Scriptures" by Mary Baker Eddy we find this statement: "Under divine Providence there can be no accidents, since there is no room for imperfection in perfection." Many times I have experienced wonderful protection through the understanding of the truth contained in that statement, and for the following experience I am indeed grateful. While I was driving on a narrow highway, the pavement became coated with ice. I did not know of the icy condition, and observing a slow-going wagon in front of me, I applied my brakes, but the wheels just slid, even increasing the momentum of the automobile. Another automobile, approaching from the opposite direction, made it impossible for me to turn out in order to pass the wagon, and it seemed that I would have to crash into the back of the wagon or leave the highway, on the right, and go over an embankment. My thought had been on the truth of being constantly while I was driving and for many hours previous to starting on this trip; therefore my deliverance came immediately. I saw the nose of my car turn to the left, and in one second

the car was turned completely around, facing in the opposite direction, and I found myself moving along slowly on the right-hand side of the highway, entirely safe. Only God could have done this, for the narrowness of the highway did not permit the turning of an automobile in one revolution. Surely this experience was a fulfillment of the Bible promises: "And it shall come to pass, that before they call, I will answer;" and, "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty."

While I am very grateful, indeed, for physical healing and divine protection through the understanding of Christian Science, I am far more grateful for spiritualization of thought and daily life, as the result of a correct understanding of God and of man in God's image and likeness. This understanding is free to all, through careful study of Science and Health and the other writings of Mrs. Eddy.

I am grateful to Mrs. Eddy for her pure, self-sacrificing, and deeply religious life, which made possible the revelation of Christian Science to the world, and for giving us the Christian Science periodicals, including our international daily newspaper, *The Christian Science Monitor*. I am grateful to The Christian Science Board of Directors, which has so faithfully guided and guarded the Christian Science movement, by keeping The Mother Church, with its branch churches and various activities, in line with the provisions of the Church Manual by Mrs. Eddy. I am grateful for membership in The Mother Church and a branch church, which provides one with special opportunity to serve the Cause of Christian

Science unselfishly. I am truly and humbly grateful for class instruction; it has meant increased spiritual discernment and a sure, scientific reasoning, which cannot become confused.

This demonstrable truth has been my only physician and medicine for twenty-four years, and I find that when Christian Science is correctly applied it solves every problem and meets every need.—(Mrs.) Cora M. Teal, San Diego, California.

I HAVE received so many blessings from the study of Christian Science that I should like to give this testimony with the hope that it will help other sincere seekers after Truth.

About eight years ago I was troubled with a disease which the doctors termed an irritable heart. After going to another state and consulting those whom I believed to be the best doctors in the world, and being told that they could do nothing for me, I was left in despair, which brought on other ailments until I was a physical and mental wreck.

Feeling that the doctors could do nothing more for me, I turned to Christian Science. From a friend I borrowed a copy of "Science and Health with Key to the Scriptures" by Mary Baker Eddy, and as soon as I began reading the book I knew it contained the truth for which I was looking. After reading it for three months I was able to do the hardest kind of physical labor on the farm.

I am very grateful for this healing because it has made a new man of me. I was also healed of the tobacco habit, moderate drinking, and many faults of character. The highest proof of its healing power came to me over a year ago when I

was suddenly taken sick with double pneumonia. I asked for help from a Christian Science practitioner and was healed. I am most grateful for this healing because it allayed a great sense of fear held by other members of the family, thereby lifting the whole family to a higher hope of salvation.

I am profoundly grateful for this wonderful truth and wish to thank God; Christ Jesus, our Way-show; and Mrs. Eddy for giving it to us. I am also grateful for membership in The Mother Church and in a Christian Science Society; for the periodicals; and for the loving help of the practitioners and the many friends who have helped me along the way.—Robert E. Messner, Oriska, North Dakota.

WITH heartfelt gratitude I wish to give my testimony to the many blessings and healings which I have received through the study and application of Christian Science.

My first healing was that of a serious nervous condition, caused by fear and worry. This condition pulled me down to a dangerous mental temper, which did not respond to medical aid. I took all kinds of nerve tonics and was sent to three different hospitals. The last one was a state hospital. Here I received treatment for the grave mental state that had claimed me. The doctors there declared my case incurable. Nothing appeared to help me, and I fell into a very weak condition physically and mentally. At this time the only food I could take was given to me through a feeding tube. A friend of my father's, knowing that pity and sorrow were burdening my mother, and seeing the effect this trouble was having upon

her, asked them to try Christian Science. Soon after this, with constant treatment by a practitioner, I was brought home. I had been fully relieved of the serious mental strain. As soon as I was able to read the Lesson-Sermons in the *Christian Science Quarterly*, a longing came over me to attend church services. I was then quite lovingly taken to church regularly. During one of these services a great beam of light fell upon me. To me it was a divine revelation, the spirit of Christ healing me. I had found the truth.

Ah, the love and truth that were revealed through this wondrous spiritual light! This was indeed the proof of God's ever-presence and His loving care. Through the faithful work of the practitioner I had found the light of Christian Science as real and eternal and the only power that heals. On seeing this miracle, I suddenly began singing from the Hymnal for the first time. I then realized my freedom from bondage; the truth had made me free. My healing was complete. I feel and know that this great ordeal I passed through opened my eyes to a brighter light, and that each new trial and healing gives me a stronger and more enduring knowledge of the infinite.

I rejoice in two beautiful recollections of the time I was in the hospital: the days my loving mother and father spent with me, and my first glimpse of Christian Science. A copy of the *Christian Science Sentinel* was often handed to me by my mother or father, with the request that I try to read it. Striving to attain a true knowledge of good, I found enough light to bring about a beautiful unfoldment to me. The real and eternal has given to me the spiritual food which I needed. Today, I am ex-

ceedingly glad to be able to read the messages of spiritual truth these periodicals carry. I rejoice in the new life God has given me.

I thank God for the small understanding I have of this glorious truth. My fervent desire is for continued growth in Christian Science, and to be led in the straight and narrow pathway of life.

I thank Mary Baker Eddy, who so faithfully and lovingly has given her revelation of the Bible to all mankind, as found in her textbook, "Science and Health with Key to the Scriptures." Discordant conditions in the home have been changed to peace and harmony since our coming into Christian Science. I have had many proofs that this truth does heal.

I am sincerely grateful to the practitioner who gave her selfless and tireless care to me through this trying time, and also for her faithfulness in helping me out of the many seeming discords that had come into my life. I am grateful for membership in The Mother Church and a branch church, for our church services, for the love that is expressed through our beautiful hymns and solos, for the ushers who give their services so lovingly, for the lectures, for our literature, and for every activity of the Christian Science movement.—(Mrs.) Florence C. Schlafline, York, Pennsylvania.

For a long time I have wanted to express my gratitude for Christian Science through the periodicals. I have been interested in this Science for about fifteen years. When I was a young girl a woman whom I knew was healed of tuberculosis. That made a great impression on me. I loved this woman and used to go to

see her when she was too ill even to raise her hand. She was instantaneously healed. My parents made light of it, but I always remembered this healing.

I was a member of an orthodox church for a good many years and was a faithful worker, but never seemed to be satisfied with results. As time went on I became so dissatisfied that I had no interest in church work at all, so I left the church altogether. Soon after this, Christian Science was presented to me by my daughter, who was a Scientist. I knew then that I had found the truth which I had been seeking all my life. As a little child I used to think about the stories in the Bible and wonder why people did not heal now as they did then.

I have had some wonderful demonstrations in Christian Science. One in particular stands out in my estimation. I fell through a trap door into the basement of my home, striking my head on the stone wall and cutting a deep hole in my head. As soon as I realized what I had done I declared the truth that God is my Life and that His child cannot be hurt in any way. I was "absent from the body" and "present with the Lord," for I did not suffer any pain whatsoever. My husband, who was not a Christian Scientist, wanted to call a doctor. I told him that my doctor was ever-present Mind, and that in reality I was not hurt. And I proved the power of God to be all that was needed, for in three days no trace of the fall was visible.

Words are inadequate to express my gratitude for this wonderful truth. It has healed me of grief at the passing on of my husband and married daughter. I turn to Christian Science in every experience and

know that, when properly used, it never fails. I wish to express gratitude also for our Way-shower, Christ Jesus; for our beloved Leader, Mary Baker Eddy; and for all the activities of the Christian Science movement; also for membership in The Mother Church. I want to let my light shine so that others may see it and glorify our Father in heaven. —(Mrs.) Rachel Houts, Ladysmith, Wisconsin.

It is with all sincerity and gratitude that I am prompted to give my testimony.

When I turn completely to God I find that the illumination of the Christ-consciousness, gained thereby, brings healing and release to troubled humanity. Constipation of more than thirty years' duration and bondage to constant medication, also all desire to use medicine, was healed in one visit to a Christian Science practitioner. Many physical discords, such as heart trouble, high blood pressure, nervous tension, extreme fatigue, and a discouraging diagnosis by our family physician, have all been discarded, in fact absolutely forgotten, except to recall them so that others may know that the right understanding of God and man does heal today as in Jesus' time.

Is it any wonder that, when we assert and claim our freedom from various forms of bondage, we are overjoyed to find instead of inharmonious joyous activity, peace, happiness, new friends, a better family life, a better home, and a fuller understanding of Life, God? This is the inheritance Christian Science has revealed to me.

It is with all humility that I offer my thanks to God, the Giver of all good. Words fail to express my deep

gratitude to His Son, Christ Jesus; to Mary Baker Eddy, the Discoverer and Founder of Christian Science, who had courage and strength to bring this beautiful religion to bless and free all mankind; to the practitioner who helped me; and to many friends who have encouraged me.—(Mrs.) *Gertrude M. Bergen, Jamaica, New York.*

I AM very grateful for the abundance of good that has come into my life since I took up the study of Christian Science; for the lectures; the Lesson-Sermons in the *Christian Science Quarterly*; the periodicals; the practitioners who are helping all of us impersonally and universally to know the nothingness of hatred and fear and to know the allness of God, or good.

While reading in one of our periodicals a testimony of one who had been healed of delicate health in youth, I was reminded of my own very delicate health before Christian Science was presented to me. My mother took up the study of Science for the healing of grief after the passing on of my brother, and I was sent to the Sunday school as a natural result of her healing. Prior to that time I had been so thin and delicate that I was never expected to attend a school term without missing many days and weeks of it, because of a tendency to catch all the prevalent children's diseases, due to a delicate constitution. I had also undergone two operations for tonsil and adenoid growths, which continued to grow and become worse after each operation.

After attending the Christian Science Sunday School for a short time, and without any specific treatment, but merely through reading the textbook, *Science and Health* by Mrs.

Eddy, I was completely and permanently healed of the tonsil and adenoid growths. Following this came perfect attendance at day school, something unthought of for me during a period of years; and, with the help of practitioners, healings of sore throat, a tendency to catch cold easily, hay fever, nervousness, business, home, and financial problems, and a tendency to worry and borrow troubles. Through a slight understanding of my true self as being at one with divine Principle, I am proving the preventive as well as the curative powers of Christian Science. I am now a healthy, happy, normal young woman, enjoying strenuous sports, such as swimming and horse-back riding.

I am grateful for membership in The Mother Church and a branch church and for the privilege of teaching in the Sunday school. I am grateful to Mrs. Eddy for her excellent demonstration of church organization in giving to the world this wonderfully loving, yet practical religion—Christian Science.—(Miss) *Alene Zollicoffer, Seattle, Washington.*

I wish to verify my daughter's healings and to add my gratitude for the healings of many difficulties, such as heart trouble, stomach trouble, broken wrist bones, and financial and home problems. In more than twenty years' study and application of Christian Science there has never been a failure, for Science has met my every need. I am grateful for our Leader, Mrs. Eddy; for all church activities; for practitioners; for membership in a branch church; and for all the good that is coming to the world through Christian Science.—(Mrs.) *Alice Zollicoffer.*